THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

JANUARY 1913

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JAPANESE NATIONAL ANTHEM.

KIMI GA YO.

Translated by CLAY MACCAULEY.

Melody noted by CLAY MACCAULEY.
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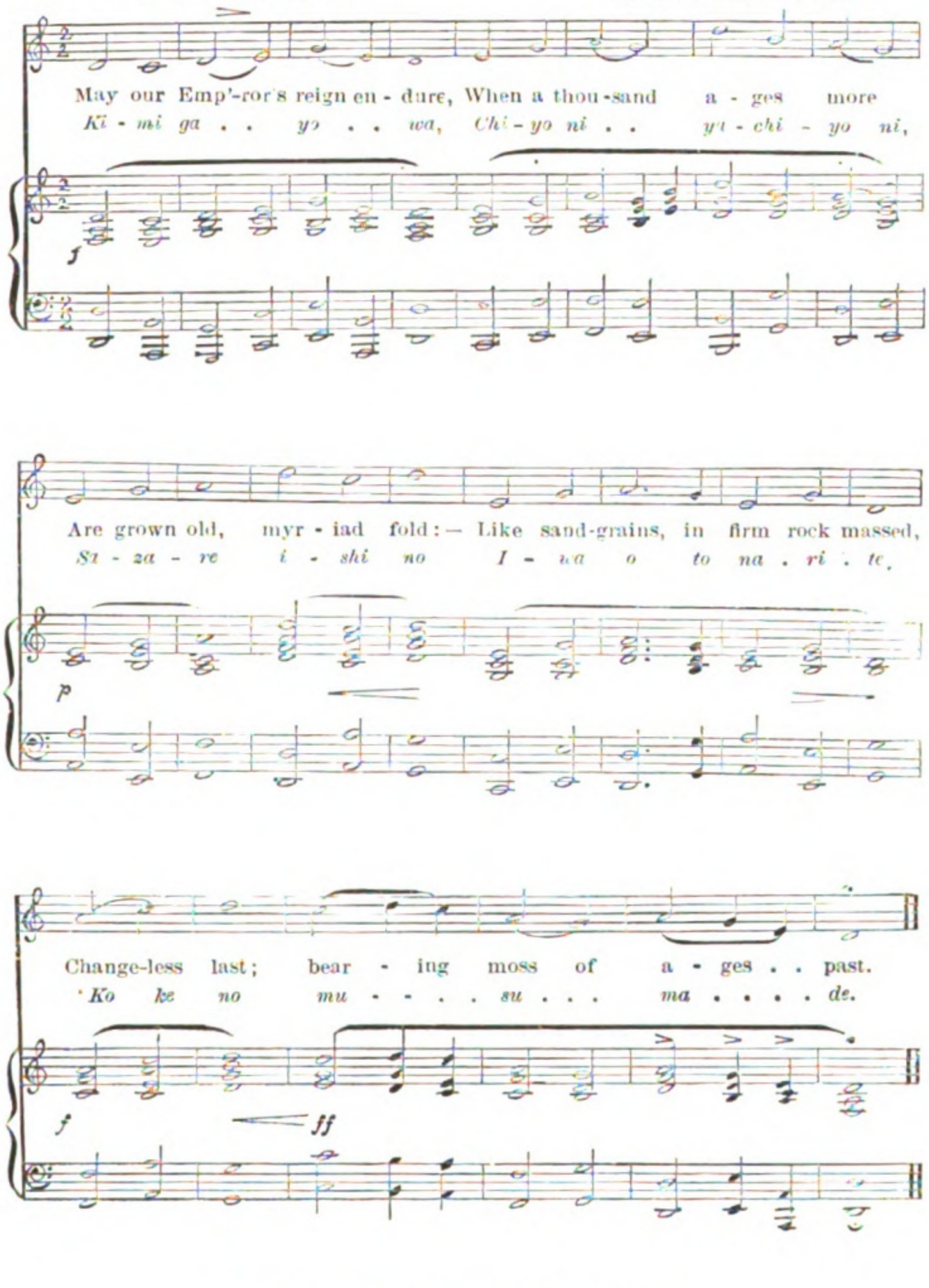
May our Emp'-ror's reign en - dure, When a thou-sand a - ges more
Ki - mi ga . . yo . . wa, Chi - yo ni . . yi - chi - yo ni,
Are grown old, myr - iad fold: — Like sand-grains, in firm rock massed,
Sa - za - re i - shi no I - wa o to na . ri . te,
Change-less last; bear - ing moss of a - ges . . past.
Ko ke no mu . . . . su . . . . ma . . . . de.

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La chanson nationale du Japon. Die Japanische Nationalhymne.

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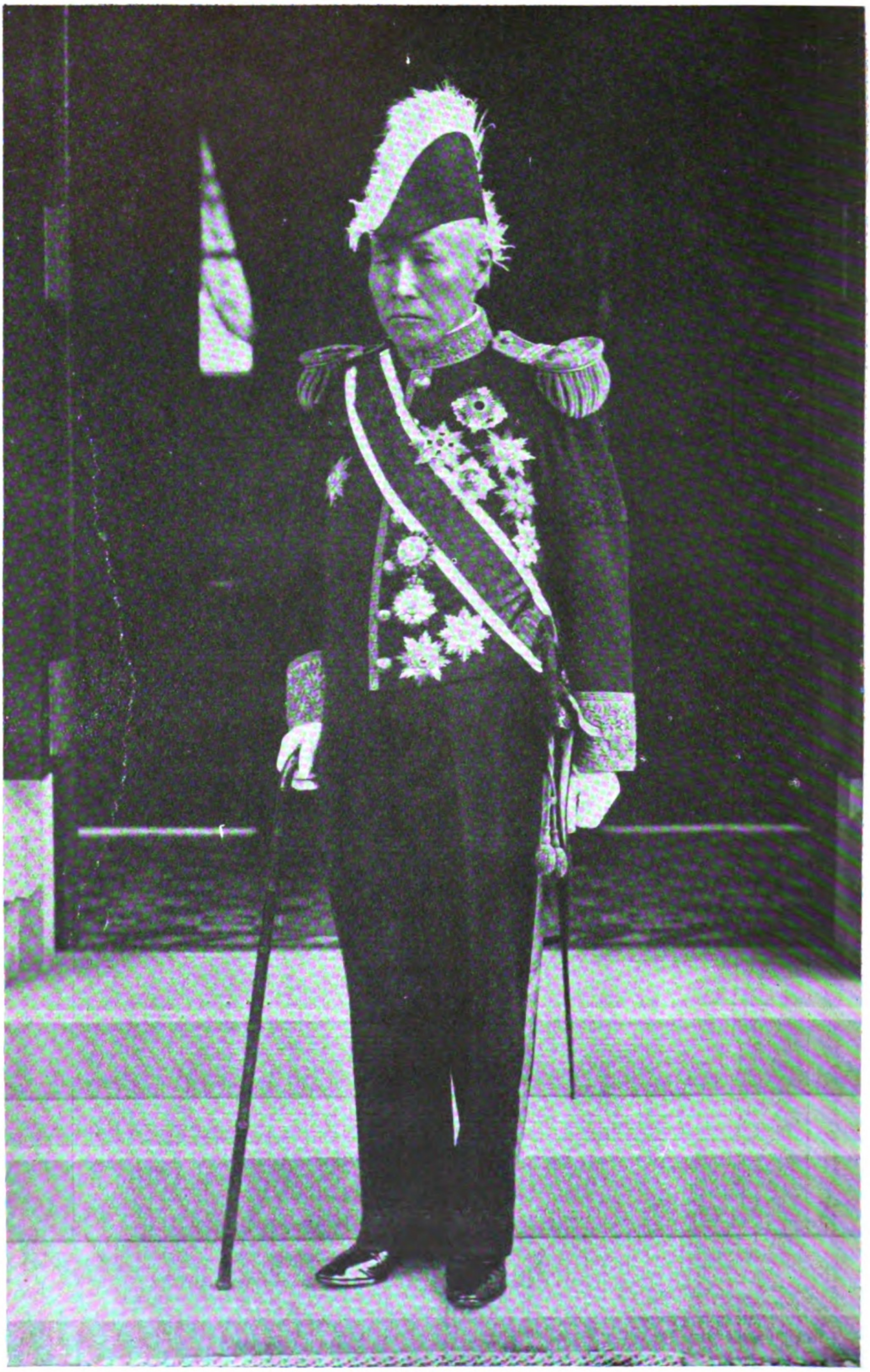

COUNT OKUMA

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THE JAPAN MAGAZINE

VOLUME THREE JANUARY, 1913 NUMBER NINE

THE FUTURE OF CONSTITUTIONAL GOVERNMENT IN JAPAN

By COUNT OKUMA

THE real progress of constitutional goverment in Japan has of late been questioned by some, but I doubt whether this position is taken by any one sufficiently familiar with modern conditions in Japan to be capable of arriving at a valid conclusion. Of Japan's general progress and internal development the world seems to entertain no doubt; and the same attitude may be safely assumed with regard to our political, and no less our constitutional, progress. In this respect I am convinced that our future is assured. It is especially difficult for foreigners to become sufficiently acquainted with Japanese society to be able to form an accurate estimate of our advancement; for they not only labour under the disadvantage of not knowing our language well, but the still greater one of ignorance of our national character. At any rate a good many of the opinions attributed to foreigners in regard to Japan and her institutions appear to be based on misconception.

Of course in a land of ancient traditions and time-honoured customs and convictions transformation cannot work itself to completion with such celerity as in young countries that bend like saplings. A country can change outwardly much more rapidly than it can inwardly. Taking for granted that the progress of constitutional government in a country with a past like Japan must be natural and gradual, the Japanese may feel quite satisfied as to its future development. Our social progress has certainly been remarkable; and the centralization of authority in the Imperial Throne is a fact about which none of us entertain any doubt. Though the Emperor of Japan be an all-powerful monarch, yet there is no disposition to despotism, such as we see in some European countries, and even in China. Ours is a constitutional monarchy in the best sense of the word; and one which we can regard with pride as compared with other lands. In no country could the Ruler take a more minute and personal interest in the welfare and happiness of his subjects, doing all in his power to promote the interests of the people. The chief ambition of the Imperial Throne of Japan is, and has been, to make the enjoyment of the nation that of the Throne and the people's sorrow and tribulation those of the monarch. To be one with the people is the divine mission of the

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Emperor of Japan. At the same time the Emperor is the source whence all national measures proceed. As a father, he is the head and heart of the family, caring ever for the happiness and good of the children in his care. With a government in loyal obedience to such a monarch, the people have their assurance of enlightened progress, knowing that the constitutional progress of the nation will follow lines suggested after well digesting the progress of civilization in all other lands. If the progress of constitutional government in Japan be somewhat different from what it has been in other countries, or from what foreigners expect, it is nevertheless well adapted to the conditions obtaining in Japan, being the result of careful eclecticism after duly examining the merits and demerits of other governments. Japan has aimed to adopt the virtues of all without the vices of any. How far we have succeeded time alone will tell. The present policy of the government and people alike is to enforce the constitution in accordance with the national ideal. If ideal be higher than practice, it is only what might be expected among all things human.

In estimating the political progress of Japan a good many things should be taken into consideration, which are not apt to receive due weight. The modern institutions of Japan are but the result of a few years of progress. Nor are some of these phases of civilization so very old abroad. Japan is therefore still in a transition period. We cannot be judged from exactly the same standpoint or standard as nations more advantageously situated in regard to the progress of modern institutions. Neither in our politics nor our general civilization can we be reproached with the hindrances that retard efficiency. If a nation is to be judged by its deficiencies rather than its efficiencies, then no nation would meet the approval of mankind. But those who understand the fundamental bases of Japanese civilization, will take a more hopeful view of our future. The whole spirit of our nation is after progress, and the same spirit pervades our constitutional development. We are anxious not to stand for mere insularity but for universal truth in all the forms it should take among a highly civilized and growing people. The promotion of equal rights, the weakening of oligarchical tendencies of government, the influence of public opinion, all these aspects of a living nation are showing more and more development in Japan. And the future is fraught with hope for even a more rapid rate of progress than in the past.

Naturally constitutional government in Japan still shows some feudal tendencies. We are not yet far enough removed from that age to have completely broken off our connections. But it is safe to say that few governments have shown such capacity for rapid transition in a transition period. The fact that Japan feels no serious inconvenience in enforcing her constitution in the face of her recent advent from the old age, is proof of my contention. This has not always been the case with western countries. With some of them the progress of government was very slow, and the habits of feudalism followed hard after political reformation. The power of the nobles and the influence of the Church prevailed over government long after it had attained to a constitutional position. In some European countries even to-day these influences are overpowering beyond measure. In some instances that might be named, the government is constitutional in name only, for the whole tenor of government is despotic in the extreme. Now in Japan we are happily free from this disadvantage. Neither Shinto nor Buddhism has any political power in this country. Their influence is purely moral and spiritual. So also is it with our nobility. At the time of the Restoration our 700 *daimyo* laid down their titles of rank at the feet of the Throne, and placed themselves unreservedly in the hands of their Emperor to do as seemed best. The Emperor saw fit to rank them as peers, but their clans were abolished and their feudal prestige came to an end. To-day they neither claim nor exercise any special power over the government or the state. The constitution is enforced in accordance with the

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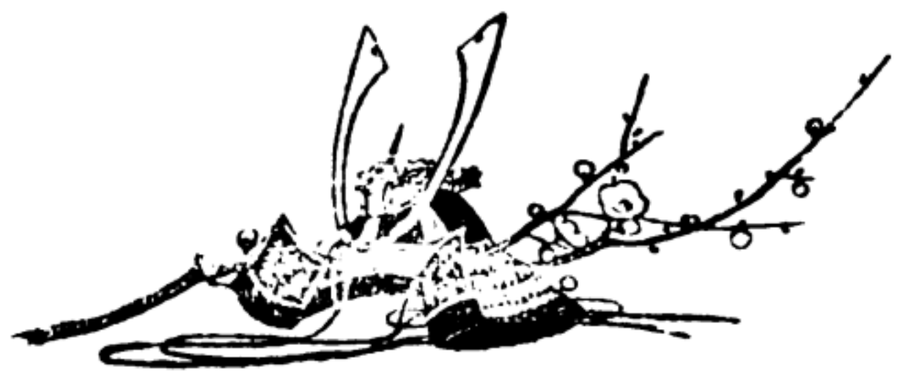
will of the people. It is not the case, as some fondly imagine, that Japan is ruled by the nobles. In fact the opportunity for the people to participate in the government is so universally open, that should we be afflicted with a suffragette propaganda, there would be some possibility of their getting the upper hand. If our authorities would but excercise themselves more actively in the reformation of vices I believe there is the brightest future before constitutional government in Japan.

The fear of some is that our militarists may get the upper hand in the government and over-ride the constitution. This apprehension of a dominant minority is for the most part entirely groundless. Neither our national polity nor our national characteristics would permit such an anachronism in the state. Japan could never endure the spectacle of a military class impairing her political progress and endangering the honour of the constitution. As time goes on, cities multiply and increase in population; and with the progress of commerce and industry prices rise and times are poor for some; so there is danger of a wide gulf forming between the rich and the poor, facing us with problems of poverty and unemployment hitherto unknown in Japan. The labour unrest that for some time has disturbed and disfigured European civilization, may also invade our shores. The future, therefore, is not without its problems for us, requiring the outmost consideration. But such questions will hardly ever cause such widespread discomfort and difficulty as in Europe; for Japanese civilization is more disposed to keep order and maintain national dignity. We detest argument and squabble, and trust to the Throne, the center of all authority. The sacred character of the Imperial person wields a purifying influence over the restless multitude, calming its irritation and calling for its best side. In the ultimate outcome, if any serious trouble should occur, the people would not trust wholly to a mere constitution, but to the Emperor of whose will *all* laws, including the constitution, are an expression. There is nothing Japan cannot do when the sovereign sees fit to intervene. This gives the people ample confidence and smooths the way over many a difficulty. This personal magnetism of the Emperor over the nation, to which all action, all activity, all opinion and enterprise is subject, places Japan in a position of advantage over all other countries as she faces the social and industrial problems of the future. To this virtue the nation trusts for the development and perfection of constitutional government in the coming years, and the trust will never prove misplaced. In Japan, therefore, the constitution cannot be regarded as a thing apart from the will of the Emperor. It is not a dead document, or a historical paper deserving the respect of things ancestral and old. It is but an outward expression of the mind of a living, divine personality, who is father, protector and master of the whole people, who serve in loving loyalty the Ruler's every wish and desire. Thus the constitution of Japan will grow more perfect and attain more efficient enforcement as people find better and more improved ways of carrying out the Imperial will, and building up the nation. A form of government expressing the will of such a monarch as ours must inevitably improve with time. Thus our sovereign, our national polity and our people are all bound together in one integral whole, absorbed by an undivided aim to perfect the Government and to assist the state.



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JAPANESE OPERA

By MADAM T. SHIBATA

RECENT attempts at creating Japanese opera have attracted wide attention in Japan, and form an interesting episode in the progress of modern art in the Far East. The Japanese are slow to accept an innovation of this kind, and the question still hangs in the balance. Not that opera of a kind has not been familiar to the Japanese for centuries; but it has been of a nature far removed from what is understood by the term in Europe. Just as modern opera had its origin in the rhapsodizing chorus of the Greek drama, so the Japanese No-drama, which is undoubtedly a kind of operetta, had its origin in the chorus of the old religious drama. Since this ancient lyrical drama was a species of opera, one would think that there should be no difficulty in modern opera taking root in Japan. But the difficulty lies in the failure to blend occidental ideas of vocal music with those of Japan. The musical setting of the operas so far attempted in Japan has so strong a degree of western flavor that the average Japanese audience cannot relish it. Consequently all attempts at modern opera have met with more or less ridicule.

The supporters of the good cause must not, however, be discouraged by this circumstance. When opera was first introduced into Europe it did not find welcome everywhere. Down to the 16th century there had been but little advance made on the Greek chorus, and that mostly by the Italians. The most popular form of early opera was the ballet, a medley of dancing choral singing with musical dialogue. In Germany the seed of the opera fell on stony ground; and down to the beginning of the 17th century most of the opera produced in that country was Italian and performed by Italian singers. In England opera seems to have found an early home, encouraged as it was by the custom of having masks at Court, these being a kind of opera infused with recitative. The 17th century produced music-masters such as Purcell, Handel and Bach, princes in the realm of opera, and in their hands a great advance was made in the art. For some time it became a tendency of lyrical dramatic art to devote itself chiefly to comedy; but under the divine touch of Mozart it reached perfection in expressing the serious side of life.

What Japan waits for, too, is the rise of some great musical genuis who can set her thoughts to sounds acceptable to the native ear and inspiring to the native soul. Japan yearns for that genius who can write a dramatic and musical composition wherein the musical design grows naturally out of the action of the scene. After that, perhaps, Japan, like other countries will have also to create a taste for this poet-musician. Our theatre-going public is something like that of ancient Europe. Our modern audience takes its place before the stage only for purposes of distraction; yes, "it wishes to *distract*, not *collect*," itself, as Wagner said long ago; and the need of the seeker after distraction, is merely artificial details, not aesthetic

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MADAM SHIBATA, THE JAPANESE OPERA SINGER. *Cantarice d'opera Japonaise.*
Japanischer Opernsänger.

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SCENES FROM "YUYA", A JAPANESE OPERA: MADAM SHIBATA AND MR. K. SHIMIDZU.

L'Opéra rjaponise : Scènes de L'opéra "Yuya", rôles principaux présentés par Mme Shibata et Mr. Shimidzu.

Die japanische Oper : Scenen aus der Oper "Yuya", Hauptrollen dargestellt von Madam Shibata und Herrn Shimidzu.

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unity. Japan labors under a new theatrical audience. The old nobility of Japan cultivated a real taste for art. They were the patrons of the No-drama. They had their own actors and their own singers; and often participated in the play themselves. But to-day the public taste in art has gone over to the theater managers who employ the actors and singers. Japan awaits a master who is sufficiently independent of the public to educate it up to a taste for real opera.

If Japan finally finds this great master will she have the necessary vocal ability to produce his work in opera? European music has already made marvellous advances both instrumental and vocal in Japan; and from these achievements, though not great, we can entertain the hope that with the music will come the capacity to produce it on the stage. I have had a large experience as a teacher of vocal music among my fellow countrymen and women for many years; and I am convinced that our capacity for vocal training is great. Certainly it must be admitted that the the Japanese are in no way behind other nations in producing their native music; and the fact that they have not done so badly in learning occidental music encourages my conviction and hope in the direction of a national opera. As our attempts at opera so far have been in the way of western musical settings, in which we are as yet very imperfect, it is too soon for strangers to form a verdict against us.

The first attempt at staging modern opera in Japan was made at the Empire theater, Tokyo, in February last year. The story was from Japanese history, and the setting was in every way Japanese. The musical score was the work of Professor Junker late of the Imperial Academy of Music. The music, though of a fine order, was considered not quite in harmony with the life of old Japan. It had too much of the vivacity of western genius to be in keeping with the loung-ing, undisturbed atmosphere of a by-gone, luxurious age. Our humble attempts at vocalizing it were not very well received. We were criticised, much as the automobile was when it first appeared in Japan, but it is to-day the most popular form of locomotion among the rich; and so in time too opera will become as much the vogue with us as it is in Paris or Berlin. But this will come about only when our theater-goers have learned to come to "*hear*" as well as to see. They have so long been listening to language on the stage they did not understand that they now look only for visual effects. They cannot educate themselves, however; and we therefore look for some great musical genius, foreign or Japanese, who can compose a score in time and tune with Japanese life and history. Until then we must expect to have opera treated as an innovation and a fit object of censure and adverse criticism. It is quite true that the eye is a more ready servant of the mind than the ear; and for this reason the time we hopefully anticipate may be the longer in arriving. Still, when we remember that it was not so very long ago that western painting was subjected to the same cold treatment, we cannot be discouraged. At first western painting was regarded as the hobby of a few people of an eccentric turn of mind, a mere amusement for a limited few. To-day the representatives of western painting are among our leading artists, and our connoisseurs are making collections of pieces in the western style; while the homes of our rich are being adorned with pictures in oil and watercolor after the artists of Europe and America. This prejudice against foreign art soon wears away. It will be the same in regard to the opera. Western music is appreciated by but a small circle of Japanese at present, but I am convinced that the time will come when it will have a greater number of admirers than western painting now has.

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IS JAPAN DETERIORATING?

By DR. YUJIRO MIYAKE

(EDITOR "THE NIPPONJIN")

STATES, like men, rise and fall, are born and die. The greatest mind cannot penetrate the dim past beyond a fancy of ten thousand years; and even this period is hardly long enough to generalize on such long-lived entities as nations, which though they survive or thrive for long centuries, have yet no guarantee of outward immortality. We are, of course, all at liberty to indulge in prophecy, but the *data* at hand are insufficient to justify confident prediction. Even of man and his life there can be no absolute and dogmatic definition. It is an accepted fact that he is born and will die, but who can say that in some distant future death itself may not be vanquished? Can we say as much in respect of nations? The nation seems different from the individual in its impermanence of form. Nations are often found to have a hydroid character capable of preserving life though passing through violent transformations and even divisions. But if even the sun itself must decline and fade, and the earth some day cease to support its inhabitants, then no nation can ultimately avert a similar fate. Immortality is out of the question: it is simply a matter of how long the life of a nation may be expected to flourish; the age of all nations is a matter of time.

We do not believe Japan is in a condition of decline; but like all vital things, in its upward flight it may have its moments of dip, in order to soar still higher. These downward sweeps some may mistake for exhaustion and decline, but we know that the life of the nation is supported by a heart stronger than ever heretofore. All nations have their times of crises; yes, and some their time of death. Babylon, Egypt, Greece, Rome, ancient Mexico and Peru have passed away, and these are only a few examples of the many furnished by history. When Scipio witnessed the fall of Carthage he remarked that some day the same fate would befall his beloved Rome. He knew that such was the lesson of history. Consequently it behooves all nations, even the greatest, to take warning and prepare for emergency.

An investigation of the causes leading to the rise and fall of states would form a most interesting subject of exploration, though most of those who have attempted it appear none too sure of their conclusions. A close survey of such research exlains little more than the previously known fact that certain nations have died. History furnishes no clue to the secret of their undoing. To ascertain the underlying causes of a nation's fall is not so simple as it seems. The diseases of men may be diagnosed, but not in the same manner the diseases of nations. Some men live to be fifty; some to be an hundred; but death in time is sure: so is it with nations. One of the greatest of the Oriental empires was that of Ghengis Khan overspreading most of Asia; but to-day all that remains of it are some desolate ruins in the desert sands, a monument to the vanity of human ambition. True, most of the nations that have perished, have not suffered so utter an annihilation; for in many a case, all that was vital in the passing nation found resurrection in its successor. Modern Greece is nothing compared with Greece of old, but it boasts somewhat of the ancient spirit, if not the art and literature; and it is no mean spirit that is capable of challeng-

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ing Turkey. The Empire of the Caesars is no more; but Rome is still one of the greatest capitals of central Europe. And even the vast territory of the ancient Roman empire is broken up into living fragments, each asserting a marvellous potentiality of its own. Belgium, long the battleground of Europe, has but recently assumed a position of actual independence, yet this small country is industrially and economically above some of those claiming superior sovereignty. The Jews are an example of a people without nationality, yet their power and influence are felt in every corner of the earth. Likewise the Parsees, who may be reckoned the Jews of India, exercise a commercial ascendancy quite inconsistent with their numbers, and in India are the chief traders with Japan; but their country is gone. Thus it is seen that in many cases the country may perish and the people survive and flourish.

This persistence of race and spirit after the extinction of nationality is one of the most interesting phases of history, and leads to a variety of opinions with regard to the future. There are those who hold that commercial and industrial prosperity, not nationality and patriotism, have most to do with the progress of civilization and the promotion of human happiness. With them even war is justified on behalf of trade; and literature and art are above nationality. Carlyle said that Great Britain could afford to lose India rather than Shakespere, an affirmation possibly as eccentric as Carlyle himself, and probably not intended to be taken literally. But granting some truth to the contention, can we say that Norway for instance, need not care what becomes of her nationality, so long as she has produced Ibsen and Bjornson? Are commerce and industry, art and literature, sufficient to satisfy the spirit of a race, and enable it to do its best? This is a question each may be safely left to answer for himself.

The scientific progress of the present age does much to illuminate the discussion; for in the evolution of nations natural selection plays as important a part as it does in the rise and survival or decline of organic life. Does the law of natural selection operate on the nation or on the individual? Is it not often found that when nationality proves *ultra vires* the individual escapes from restriction by immigration, as is clearly seen in the stream of humanity constantly pouring into America from Europe. This is specially the case with the Jews. Yet on the other hand some of the rich Jews of America are buying up land in Palestine and endeavoring to persuade their compatriots to settle there and form a nation with a country. Here we have clear witness to the fact that a nation cannot be satisfied without a country; and that individual existence without nationality is insufficient. Indeed it must be the case that as soon as individuals begin to realize their solidarity and racial force, they demand nationality and country. All this points to the strengthening rather than the weakening of nationality and patriotism in the future, and indicates a degree of natural selection worth taking into consideration. Even America with all its freedom cannot satisfy the denationalized Jews.

Is it not this tendency of nature in regard to nationality that leads to the rise of armies and navies and all that goes to the organization of defence? The phenomenal development of the United States navy in recent years has been attributed to the desire of millionaires to find profitable investment in the building of warships, but the chief cause may be ascribed to a natural American ambition for naval supremacy. It is evidently a safeguard against national decline. In the same way America is taking a more than ordinary interest in the affairs of East Asia, for she is well aware that a share in the trade and industry of this older portion of the world will do much to enhance still further her national prestige and prosperity. Moreover the overweaning attitude of American labourers in excluding oriental immigrants from competition is due in great measure to a desire to convince the world of their sovereign superiority. In this way the

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blending of various races in the American population endeavors to realize its growing individuality and ultimate nationality, a selfconsciousness it cannot realize without demonstration of its sovereignty.

Thus to safegurd against decline every state is bound to protect and develop its commerce, trade and industry to the utmost; for by the growth of its material interests the influence of the people is increased and the demand for rights more quickly and intelligently met. Even if the people themselves as communities or individuals are more or less disaffected, yet if the state itself is prosperous, their guarantee of sovereignty and independence is assured and they are content. But expansion and material development without real wealth are dangerous. A very important question then is, what is the final test of national prosperity? How may a nation know when it is developing the qualities that endure? Perhaps one of the surest tests is whether the military class is able to preserve the stamina and spirit by which the nation has attained its development. Another important test is whether the nation is able to support financially its ambitious expansion schemes. If its defensive forces represent a body without spirit, and if its ambitions are beyond its pocket, there is cause for caution and alarm. When Disraeli returned from the Berlin Conference he declared that he brought back Peace, and that it was Peace with honour; but the great man had achieved this only because Great Britain had a navy that held the supremacy of the sea, and commanded the wealth necessary to maintain her navy. America has attained the wealth essential to the support of a great navy. It is very well to talk of peace and honour, but these cannot be assured without defences capable of protecting them, and funds sufficient to maintain such defences.

At the same time it must be admitted that the future of a nation cannot be absolutely assured simply on the basis of material capacity. To know the real conditions we must look beneath the surface, however fine the outward appearances may be. A great fleet is merely a tool which, without the men to manipulate it, is absolutely useless. A great army is so much dead wood without the inspiration and direction of great leaders. Vast armies and navies have often proved less than was long expected of them. The success of national defensive forces by land and sea depends to a great extent upon the spirit of the men that go to form them. The arms of Frederick the Great were victorious till he met men of superior mettle, and when he was defeated by Napoleon I, his men lost the little martial spirit they had. But with more disciplined troops he gave the final blow to Napoleon III. Similarly was it not the Spirit of Buonaparte that led the French armies sweeping all before them over Europe? Thus history shows a wealth of illustration proving the futility of arms without character and spirit. The nation must ultimately depend on the men behind the guns.

At the same time it is admitted that the best of men are helpless without proper instruments of defence, and the money necessary to their acquisition and maintenance. The Satsuma rebellion failed for want of war funds. The Boers finally went down before the British troops because they lacked the wealth to keep up the fight. Here then lies the danger of to-day. The nations of the world are concentrating their minds on the wealth essential to the equipment of mighty material forces by land and sea; but the *personnel* is given secondary consideration, forgetting that the body is dead without the life. It was Ex-President Roosevelt I think, who said that it was not sufficient that a nation simply exist: it must do something to justify its existence. Here then is an opinion that if a nation cannot leave some impression on history, as did Greece and Rome, it might as well decline; but no doubt the best safeguard against deterioration is the doing of the something worth while. After her unification Italy gave much attention to armamental and military expansion; and when it was found that her economic condition could not support her defensive

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plans, the attention of the nation was concentrated upon the financial rehabilitation of the country with an eminent degree of success; but had Italy devoted her entire attention to commercial and industrial pursuits, she could never have driven the Turks out of Tripoli when the time of emergency came. Most of us are convinced that it was for want of spirit and discipline that Greece and Rome perished, more than for any other single cause. That Greece was absorbed by the mightier Rome does not appear so very wonderful; but that Rome, the Mistress of the world, should be conquered by a horde of barbarous tribes, seems one of the miracles of history; yet the cause was no doubt due to the national disintegration brought about by want of true spirit; and so to-day Rome's triumphal monuments rise above her ruins. This miracle of history leads some in our day to join in the "Yellow Peril" cry, which anticipates the vanquishment of growing occidental effeminacy by oriental militarism. So long as the main ambition of nations is material wealth and armamental expansion, without due attention to discipline and cultivation of enduring spirit, there is danger, no doubt; and each nation must decide for itself where the point of weakness lies. In any case one cannot judge the future of a nation from a superficial examination of its present state. History in so many cases does not repeat itself, notwithstanding the dictum to the contrary. Radical changes sometimes take place suddenly and unexpectedly. The unification of Italy was not dreamed of by the western world; nor the consolidation of the German states. The modern development and expansion of the Japanese Empire has been a perpetual surprise to the world. Things quite as amazing will no doubt happen in the Japan of the future. No nation can afford to be over-elated by its successes, nor should it suffer itself to be discouraged by its failures. The attention devoted to Japan during the Imperial mourning and the tragic end of General Count Nogi proves how large a place Japan occupies in the mind of the modern world, compared with two decades ago. Our credentials to prominence seem first accorded us as an outcome of the war with Russia; and the question now is whether Japan will attain to still higher heights of fame, or will descend to the obscurity whence she arose.

There is no doubt that Japan owes much of her present fame and prosperity to her army and navy; and yet already many Japanese are talking of the spirit of deterioration alleged to be evident in naval and military circles. They say the military code has been revised in accordance with experience gained in the late war; that new and improved guns have been provided and the latest models of warships added to the fleet; but that in the face of the recent revolution in China the naval and military authorities of Japan displayed a spirit that can only be regarded as a sad come-down compared with that which prevailed during the conflict with Russia. A temper of hesitation and uncertainty appeared to control the policy of the General Staff, which the nation as a whole is disposed to deplore. Of course at present Japan has no prospective enemies, and therefore no objective of attack. America may be regarded as a potential opponent by some, but if so, it is far in the future. The same may be said of Russia. And so the general spirit of the army and navy is one of *laissez faire;* and it is diffult to see how the modern policy of increased army divisions can remedy so vital a defect. It would seem a wiser policy to devote attention to improvement of quality and personnel than to expansion and outlay. We could, moreover, devote more attention to warship construction after modern models than we are doing. England and Germany are building new navies as the result of experience in warfare, and we should follow the policy if not the extent of the ambition. But our main needs are men more than money, and spirit more than ammunition. Our nation should become more wide awake to prospective changes and their values. Formerly we looked to rice for wealth, but many now look below the earth to our vast coal beds. Once our

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hope was in our oil wells, but now in our electric power plants. Not long ago abundance of rain was our enemy, but now we welcome it as affording more power for our electric motive houses. Thus things once useless are turned into wealth, and things formerly inimical made friendly. The future of Japan depends then on our national spirit. It should be a spirit not disposed to be over-elated by its successes and not discouraged by its failures, but determined to go on doing its duty faithfully and working out its future with modest confidence in the right of the just and good to survive and prosper. It seems to me that the death of General Nogi has some close relation to this thought, and should prove to us a warning against false national pride, and a call to simplicity of life and the Bushido ideal of stern discipline and duty.

INTERNATIONAL FRIENDSHIP

Yomo no Umi
Mina harakara to
Omou yo ni
Nado namikaze no
Tachi sawagu ran!

*

Methinks the arms of all Four Seas,
As of one mother born,
Embrace in all good will and peace:
Then why should man be torn
By wind and wave
When tempests rave?

By the late Meiji Tenno,
Tran. by J. Ingram Bryan

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THE JAPANESE NEW YEAR

"ONZAN"

THE first week of the New Year is *par excellence* the festive season in Japan, an accurate and adequate account of which would take more time and space than are at the disposal of one article. The custom of observing the beginning of the year as a period of sacred and festive delight, is as ancient in Japan as in the countries of Europe; and strange to say, some of the symbolism adopted in its celebration suggests those of ancient Greece and Rome, which perhaps themselves originally came from the east. It was a custom of the ancient Romans, the ancestors of later Rome, to place a green tree at the street door on New Year's day. This custom, it is said, originated with the refusal of the Ruler to accept the too numerous gifts that were usually heaped upon him as a sign of loyalty and good-will at the festive season. When the Ruler made it known that presents would no longer be received at the palace on New Year's day, the people began to put up green trees at their gates to indicate their good wishes of long life for the Ruler, which hitherto had been symbolized by the New Year gifts. Now, it is interesting to notice that exactly the same custom prevails in Japan to this day, though there is now no avowed relation between the custom and national loyalty. Such, however, may have been its origin; at any rate the origin was probably religious; and Japanese loyalty is always religious. Not less interesting is it to be reminded that the habit of using evergreens for Christmas and New Year decorations has long obtained among Europeans, who in turn very likely imitated the Romans. This use of the evergreen as a festive decoration for the New Year seems as old as human civilization, and binds the east and west together to a degree that no one loyal to the spirit of universal brotherhood can afford to depreciate or ignore.

It is further significant that previous to adopting the western calendar the Japanese New Year, like the ancient Roman, began later, some time about the last of January or the early part of February, and that it was regarded as the commencement of spring, irrespective of conditions of temperature. Snow or no snow the people laid aside their wadded winter garments and turned out in gala attire to celebrate the New Year as the beginning of the returning life of nature. Nor was the custom wholly irrational, since at that time the plum blossom was at least coming out to prove a justification for the people's faith in the returning sun from the south. Thus the association of the New Year with the season of blossoms and new grass had a beauty and suggestiveness for the most part lost by the adoption of the western calendar. But Japan was willing to sacrifice her ancient custom and her old sentiment for beauty rather than be out of touch with the rest of mankind. Whether she has gained by her acquiescence is a question; but we may be safe in saying that commercially and internationally at least, she has lost nothing by the concession.

Having once accepted the western date for the New Year, which she formally did in 1873, Japan settled down to enjoying it in the same hearty and festive manner as of old. The Japanese anticipate the delights of the season with all the gusto that many occidentals experience in looking forward to Christmas. The rejoicing is more universal and profound, however, for every family appears to participate, and the festivity is not for a day but for ten. A few days before New Year the whole appearance of a Japanese town or city begins to

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change. Men are busy from morn till night carrying evergreens into the streets and setting them up before the doors of the citizens. He is a poor man indeed who fails to honour the season with one or more of the customary symbols. The greater houses have each side of the main gateway the *kadomatsu*, or gate-pine, consisting of the tops of small pines together with short shafts of bamboo, put into one in a most artistic manner, and set up by the gate posts. The poorer classes have slender bamboo trees placed before their houses. All classes try to have a piece of straw rope over the door or gateway, with a persimmon or a lobster in the center. The straw rope symbolizes religion, the fruit earth's blessings and the lobster the New Year's good wish that you may live till your back is bent up like a lobster's with old age. And thus every house of the millions that shelter the people of all Japan shows its respect for the season. Wherever one goes along the streets, they seem to be transformed into avenues of green with dark pine branches and feathery bamboos waving in the breeze. At night the entire city is a blaze of lantern colour; for before every house are also placed on posts lanterns bearing strange and esoteric devices, impressing and charming the crowds that throng the thoroughfares.

The New Year in Japan is especially a personal season, when happy greetings and presents are exchanged between acquaintances and friends. People call at the houses of their friends and are welcomed with the conventional: *O medeto gozaimasu* (Honourable congratulations,) and receive a similar greeting in return. The presents exchanged are usually in the form of eggs, fruit, or cake, if not some more costly but less practical recognition of good feeling. It not infrequently happens that a popular family will be the recipient of so many gifts that there is nothing for it but to pass them on. Hence one can see why the Ruler of ancient Rome tabooed the receiving of gifts on the happy occasion, The lobster and fruit, usually orange or persimmon, placed above the gate, are never eaten but left there till the seaon is long past:

It is a custom as unrelenting as the laws of the Medes and Persians that every Japanese must square all outstanding accounts at the New Year. Hence there is great activity in collecting debts during the last hours of the old year. Not to liquidate one's indebtedness at this period is to place oneself in a very awkward position as regards credit for the ensuing year. Consequently the money market is very active, and often tight.

The indoor festivities of the season are numerous and incessant. During the greater portion of the first ten days of the New Year no one expects to do any work of importance. Even the Government takes a national holiday for three days and then celebrates the third day as a festival commemorating the first stroke of labour in the New Year. In the old days when the nation had no regular weekly holiday the easing up of labour at the New Year was a rest indeed. Even to-day the people for the most part do not observe the weekly Sunday rest, but labour on incessantly till the arrival of some national festive occasion like the New Year, of which there are several in the course of twelve months. In a Japanese home at the New Year, the cake called *mochi* is as indispendable as plum pudding in a British house at Christmas. *Mochi* is made from a certain glutinous rice, and though greatly relished by the Japanese, among whom it is a favourite present, it is nevertheless fatal to the digestion of the European. A feature of the approaching festivities is the sight of gangs of *mochi* men going about the streets making the cake, which is done by pounding the dough in a mortar on the side of the street, till the mass resembles in consistency a huge lump of white rubber; and then it is steamed over a fire in the open to the delight of the onlooking crowds of children and even their elders, all gloating over the relishing odour. The degree of disordered digestion prevailing after the close of the season must be something appalling; but probably no more so

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THREEFOLD VISITING DRESS FOR NEW YEAR. *Le triple vêtement pour Les visites à la Nouvel An. Die dreifache Kleidung für Neujahrsbesuche.*

BATTLEDORE AND SHUTTLECOCK

A BALL GAME. *Un jeu de balle. Ein Ballspiel*

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MANZAI DANCES

NEW YEAR IN JAPAN: JUGGLERS. *Mendicants à la Nouvel An. Neujahrs bettler.*

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than among some European children overfed at the Christmas season. Cakes of *mochi* are placed before the ancestral shrines of Japan during the New Year season, to honour the departed spirits with a favourite dish. On the first day of the New Year his Majesty the Emperor marks the religious aspect of the occasion by entering the Imperial shrine and worshipping toward the four winds of Heaven, or the four corners of the earth. The festival is known as *Shihōhai*, meaning that all the gods of the universe are worshipped on that day, suggesting to the European mind the scene St. Paul witnessed at Athens, where he found an altar to the Unknown God. All shops are not closed during the season, but the more important are on certain days; and at the various temples special pantomime shows are given for the crowds that frequent their courts. All schools are closed for two weeks from the 24th of December to the 10th of January, and the children, as in Europe, appear to take the best out of the season.

While most emphasis is laid on the New Year, Christianity has now assumed so interesting an influence in Japan that Christmas is to some extent openly recognized by the leading shops and cities. One notices figures and pictures of Santa Claus in a shop window here and there; while the evergreens everywhere being put up for New Year's seem to a foreigner like Christmas preparations. The Chrisitan churches in Japan usually green the sacred building for Christmas in the same manner as is done in Europe and America; and this custom has had an undoubted effect upon the Japanese, leading the shops to adopt it for commercial if for no other reasons. What one most misses, however, is the presence of any special effort after charity and care for the poor, that is so conspicuous a feature of the festive season in occidental countries. The almost universal exchange of presents, however, represents to some extent the same spirit of good-will, though not to the limit of including the poor and the outcast.

Through the gay street decorations of the festive season shine numerous, gay shops full of toys of every description, foreign and Japanese; and the children anticipate the time of their lives. The Christians and even some of no religion follow the occidental custom of filling the Christmas stocking, and net stockings already filled may be seen offered for sale in many shops. On the whole it is surprising to an outsider how deeply Christmas seems to be working its way into the national customs of Japan, in form if not in spirit, though some hold that the latter will be sure to follow. "That was not first which is spiritual but that which is natural, and afterward that which is spiritual." But no doubt all such festive customs prevailing among nations and peoples, whatever their origin, are due to some spiritual faculty in man; some desire to be nice to his fellows and to promote good feeling and friendship. The degree to which the Japanese go in for festive customs proves that at heart they are not far removed from the people of the west, among whom similar customs inspired by an identical motive have also prevailed from time immemorial. Just as many of our occidental customs are a blended inheritance from the many bygone nations that have preceded us so those of the Japanese are a blend of their inheritance from Asia, now enriched by the influx of our own customs from the west; and the result will doubtless be a phase of social life richer and deeper than the original sources. Even as man secures all the strength of vegetation by eating the ox that has turned the substance into food for him, so Japan gets all the best of the past of Europe by assimilating our modern achievements; and thus Japan acquires the double advantage of combining the best of the west with the best of the east, producing a civilization the equal of which the world will not hitherto have seen. It is from her social custom more than from her manufactures and commerce that one sees her superiority in this important respect; but what has become or is becoming a fact in the soul of a people will not be so very long in becoming a fact in their more utilitarian

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and practical affairs. Thus one contemplates the marvellous changes to-day going on in Japanese civilization with the assurance that her future will be incomparably greater than her past; and if the so-called yellow races prove a more significant factor in the world's mental and moral evolution in the future than they have in the past, it is a matter for congratulation, at the same time demanding that the so-called superior races pause and ponder.

TWILIGHT IN JAPAN

Behind the misty mountains sinks the sun—
A ball of glowing fire;
And in its sinking crowns with golden light
The humble, thatch-roofed houses of the town,
Changing the peasants' huts to palaces.
Upon the ear there falls with measured stroke
The far-off booming of a temple bell,
While mingled with its deeper note is heard
The clearer treble of the twittering birds.
Then suddenly a silence falls and ancient night
Folds sable wings above the land and sea.

M. E. Chapin

Prospect, Ohio

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THE MEXICAN LEGATION IN TOKYO

By "J"

HOW early Japan and Mexico had more or less distant relations is a matter of speculation, but that such relations existed in the remote past there can be no doubt. The date when formal intercourse was opened between the two countries is a matter of history, but not the first intercourse between the two sides of the Pacific, which began in prehistoric time. It is indeed a far-reaching question, carrying the investigator back to the origin of the Aztecs and the North American aborigines generally. That the earliest inhabitants of America came from Asia is probable, and has long been the conviction of scholars. It is certainly more likely America was peopled by races from across the Pacific than that the first inhabitants were indigenous or strayed across the Atlantic. Europeans were most probably not the discoverers of America, but Columbus gets the credit because he was the first explorer able to return and tell what he saw. Those who came from the mainland and islands of Asia had no means of returning to their native shores, and their discoveries were never known to the world of their time. Immigration from Japan to the shores of America either by accident or otherwise has been going on from time immemorial. Hardly a year passes that some shipwrecked native of Nippon does not find himself cast ashore on the Pacific coast. To some it may appear improbable that women as well as men would find their way across so vast a waste of waters, but it must be remembered that the female sailors of ancient times were as hardy and adventurous as their husbands or fathers. Only last year a crew of six men drifted across the Pacific to the coast of California, and were sent back to Japan by steamer safe and sound in spite of their innumerable perils. We are assured that the number of Japanese cast ashore on the American coast has been at the rate of about one a year for centuries. Who then can deny that in the space of two or three generations a sufficient number of both sexes may have found their way there to form the beginning of a new colony never able to report its existence to the home land?

The inference is still further confirmed by the fact that the natives of Mexico to some extent resemble the Japanese in appearance and brilliancy of intellect. The ruins of the ancient cities built by the Aztecs and Incas are still the marvel of mankind. It has been objected that the architecture of these ancient ruins bears no similarity to that of Asia, but such criticism fails to take into account the immeasurable ages of isolation and the gradual evolution of a new race. The Aztec ruins show a preference for massive masonry, but the dolmens of Japan, which in many cases represent the prehistoric ancestors of the Japanese race, show the same preference for megalithic structures, and in some

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measure a similar capacity to the natives of ancient Mexico. Among the aboriginal races of America there seems to be a great divergence of type, but this is more apparent than real. Such authorities as the great Alexander von Humboldt held that the native Americans of both continents were substantially similar in race-character. There are, it is true, considerable variations according to locality, but in Mexico the unity of type is particularly close. And this human type represents the races of North and North East Asia more than any other. No one familiar with the appearance of these races but will be struck by their similarity to the Japanese. The missionaries who have lived many years among the Thlingits of Alaska hold that these tribes are undoubtedly of Asiatic origin. Consequently the tendency of anthropologists is to admit the Asiatic origin of all the aboriginal American races, however remote. As there is no affinity between the languages of America and Asia the point of racial contact must be pushed back to a period immeasurably remote, perhaps to a time when land connections existed between the continents. All castaways arriving after that time would be absorbed into the newly evolving race, leaving no trace of their language or customs upon the absorbing mass. There is no doubt that immigration to the Pacific coast of America and its islands has been going on for a long period. Moreover, Humboldt found the Mexican calendar more like that of Asia than of any other country, while the Mexican doctrine of the four primal elements and world ages, earth, air, fire, water, points to an Asiatic origin.

As fate would have it, the Spaniards attempted to open up Japan just about the same time that they were proceeding with the conquest of Mexico. But they found the mother country, Japan, quite a different people to manage, as compared with the Mexicans, though the latter were a civilized race, and very brave and efficient in war. About 20 years before Xavier landed in Japan on his religious mission, Cortes invaded Mexico, where he found a powerful ruler exercising sway over a great empire, commanding the allegiance of thirty vassals, or *daimyo*. When Cortes triumphantly entered the Mexican capital, Montezuma and his followers received the conqueror "as the descendant of the Sun," which seems very much like Japanese theology. It was the Spanish, too, who brought Japan and Mexico into contact once again after the age-long separation of the parent from the children. The Spanish traders and government officials in the Philippines often went to Spain by way of Mexico, and when the ships of Spain began to open up trade with Japan, intercourse between Japan and Mexico was but a natural result. During the Tokugawa period Ieyasu was always anxious to promote good relations with Mexico and to encourage trade with that country. In 1605 Ieyasu wrote a letter to the governor of the Philippines imploring his good offices in facilitating the progress of commerce between Japan and Mexico, and in reciprocity promised to open a port for Spanish trade in the Kwanto district. In accordance with this agreement the port of Uraga in Sagami was opened in 1612. An opportunity for more direct intercourse between Japan and Mexico came in 1614 when a Spanish ship bound for Mexico

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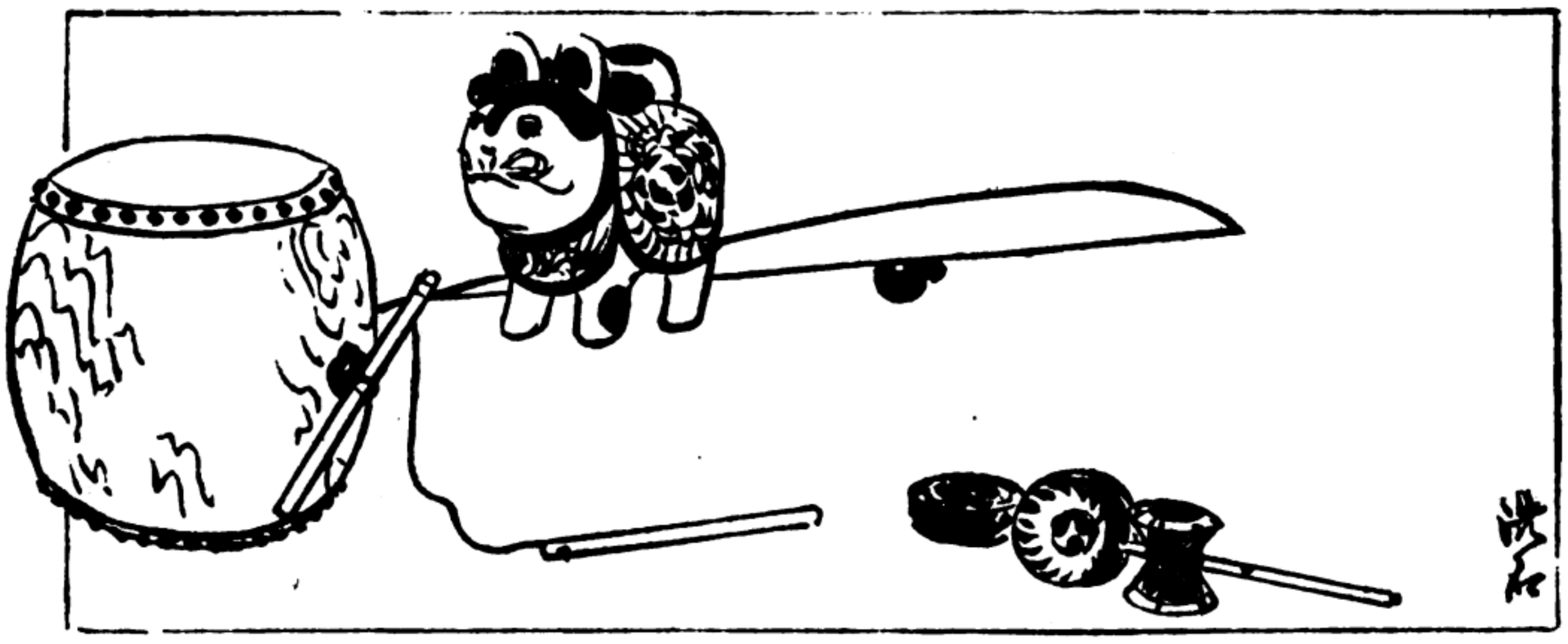
was wrecked off the coast of Katsusa. The Shogun had the crew brought up to Yedo, and among them was found a celebrated Official of Spain. The Shogun thereupon had a special ship constructed to send the great man to Mexico; and not only was this the first foreign ship constructed in Japan, but it was Japan's first attempt at direct communication with the land across the Pacific. With the departing ship two Japanese, Tanaka Katsusuke and Akeya Tachiyo were sent; and some two years later these returned from Mexico, bringing gifts from the Mexican government to Ieyasu and assurances of a cordial disposition toward Japan. Among the presents sent by Mexico to the Shogun were woolen cloth and wines, such as the Japanese had not before seen; and from that time quite a trade sprang up between the two countries. This was, however, more or less the result of private enterprise, and of it there remains no definite record. Subsequently when all Japanese ports were closed to Spain intercourse with Mexico likewise was cut off. The Japanese have much regretted this; for the relations between the two peoples had always been of the best. In after years when Japan was pleading for proper recognition by the great world Powers, Mexico, then herself an independent state, was the first to recognize Japan's position, and to grant a treaty on equal terms.

The first commercial treaty between Japan and Mexico was negotiated in January 1888, the document being concluded in Washington by the Japanese Minister Count Mutsu and the Mexican Representative M. Marius Romero; and the treaty was confirmed the following year. Since then, relations between Japan and Mexico have been most amicable in every way. Indeed in some quarters these mutual relations have been viewed with suspicion, and Japan has been accused of attempting to secure naval bases on the Mexican coast. It is not necessary to say anything here as to the baselessness of such wild rumour. There are many Japanese immigrants in Mexico, and their prosperity there has done much to draw the two peoples closer together. The Mexican Legation in Tokyo has always been popular among the Japanese, and the Mexican Minister has ever done what he could to promote the interests of his country in Japan.



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AMERICO-JAPANESE RELATIONS

By Y. TAKEGOSHI

(MEMBER OF THE IMPERIAL DIET)

AFTER a long and interesting tour of the United States, during which I came in contact with many leading people of all classes and opinions, I wish to state my impressions as a Japanese, especially in regard to that aspect of American thought most affecting relations with Japan.

As this was my third visit to the United States I was more or less in a position to recognize and estimate the more important changes, progressive and otherwise, going on in that great country, and at the same time to observe the general drift of thought and sentiment. In the course of my recent tour I was enabled to cover a considerable extent of territory, from Mexico in the south to Vancouver in the north, and thence as far eastward as New York, returning westward by way of New Orleans, New Mexico and Arizona, finally reaching San Francisco on my way home.

My stay of four months among the American people was on the whole very delightful to me, and will forever be associated with my most pleasant recollections. I went everywhere, and was everywhere received with the utmost cordiality, and the best of American hospitality, which is saying much. It is not my purpose at this time, however, to dilate upon the numerous subjects and experiences crowding the mind as I look back upon the trip, but to deal more especially with a certain phase of my experience, which seemed so pronounced as to cause me some degree of surprise. The persons who most impressed upon me the subject of which I wish to write, were politicians and journalists, persons who to some extent at least are in all countries supposed to represent public opinion. Now the thing that astonished me was that the most frequent question put to me by these persons had reference invariably to the possibility of war between America and Japan.

Now, to a Japanese, there can be nothing more conceivably preposterous than the idea of war with America; and to be continually plied with queries in reference to so deplorable, far-fetched and visionary a possibility, was certainly an experience other than I had anticipated. How to estimate accurately and justly the phase of mind that prompted the question, has been one of the most difficult problems of my visit; but I am accustomed to facing difficulties, and I take the venture.

In the first place, in view of the above experience, I cannot help suggesting that a good many people in America think far too lightly of so awful a calamity as war. According to my conviction, those who talk lightly of war, have no conception of what war really means. I was indeed not a little

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amazed at the apparently nonchalant strain adopted by some of my interlocutors in discussing so serious a subject as international slaughter. Personally I do not hesitate to repeat that those who think or speak indifferently of war are only those wholly ignorant of it.

Americans have long been accustomed to regard themselves as a successful people. Everywhere one goes there is felt a prevailing pride in the nation as a huge success. I do not for a moment mean to say that Americans think: "We are the people, and wisdom shall die with us;" but I could not help being impressed in this way by those who so glibly talked of war. Certainly America has some reason to be proud of her achievements. In commerce, manufactures, public works, fine cities, railways and education, America is one of the most brilliant examples of success in modern times. But desirable an attainment as success is, it is not without its dangers. An eminently successful people are apt to take life too easily, trouble too lightly, and treat grave dangers with abandon. In fact a successful people, unless very sober and highminded, are likely to suppose that all power is within their grasp and that there is nothing they cannot do. There is always this risk, that a prosperous people may take serious matters in much too light a vein. Only in this way can I explain why so many of my American friends approached me on so awful a subject as war, discussing it in as free and easy a manner as if dealing with the establishment of a commercial company. And consequently I pondered much on how easy achievement makes people lighthearted, even to the extent of treating war as a joke. If this is not the reason why so many of those who did me the honour to seek my opinions, talked so lightly of war, then I am at a loss to find an adequate explanation.

I am not naturally a man who shirks unpleasant questions if they must be faced; and although it was no easy matter for me to answer such unexpected suggestions, involving questions to which no Japanese has ever given much consideration, I did what I could to satisfy my interviewers, impressing upon them Japan's point of view. I venture to say that no sane Japanese has ever contemplated so dire an eventuality as war with America, and therefore the best reply to any suggestion of this nature is silence. But I could not treat, or be thought to treat, such a question in so light a manner as it was put to me; and so I had to say something. Invariably I tried to impress upon my questioners the universal Japanese conviction that war with any country, much more with so old a friend as America, is and would be, the most serious, the most tragic, the most inhuman and horrible event, that could possibly take place. War is the most dreadful possibility of modern civilization. It indeed destroys civilization, because it kills and mutilates the most civilized of men. War pours out a nation's wealth in blood and gold, with no return save bleaching piles of human bones, whitening the decimated land. Who that thinks of the mountains of human bones and the rivers of human blood, of the depopulated villages and the orphaned homes, can talk lightly of war? Again I reaffirm that those who do so, know nothing of war. Japan to-day fears war with a sane and wholesome dread, because she well knows just what war means. In her two fierce

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and victorious conflicts of recent years, the one with China and the other with Russia, Japan has gained priceless experience and knowledge that it will take her long to forget. Oh that she could impart this valuable experience to those who take war in so light a vein! There is perhaps no nation in the world to-day that deplores the horrors of war more than Japan, because no other nation better knows what war means. America does not possess this dreadful and dearly purchased acquirement, for her people have had no real war experience for many a year. Most of the great Americans who have known the inhumanity of war, have by this time passed away, giving place to a generation of lighthearted, successful youths and immigrant aliens who talk of what they know not of. Happy will it be for America, as it would have been for Japan, if she can teach her sons the meaning, without the experience, of war; so that the rising generation may not treat this awful subject as a mere commercial enterprise. Many young Americans to-day look back to the historic wars of the Revolution and the Civil war as trifling matters, mere hare-hunting escapades. They have never tasted the bitterness and savagery of the hour when man demands the blood of his fellow man. The war with Spain did not give America the experience that is essential to a true hatred of war. It was too much like decapitating a dying loon with a big, sharp sword, an exploit much too easy for America to accomplish. Again I beseech my numerous American friends to learn the lesson without the experience: in other words to act like men, not like children.

Recent developments and progress in the invention of engines of human destruction have made war even more dreadful than it was when we faced Russia. No nation can now undertake to attack another without the most terrible risks and consequences. We cannot afford to speak of such an eventuality in the same breath with any other undertaking on earth. Encircling the world with railways and other expensive forms of communication, piercing the mighty mountains and probing the bowels of the earth for ore, are all cheap and trifling in comparison. Famine, disease and fire are small beside the fearful contribution that war makes to unmitigated annihilation. I am, therefore, of opinion that a large section of the American public have need to give more serious attention to the criminal nature of armed conflict between nations, and the equally crimina nature of those who incite it. I am well aware, of course, that there are multitudes of good American citizens who view war as I and my country do, and who are doing what they can to make their influence felt among the lighthearted majority. The fact that one of America's greatest and most successful men has at an immense outlay established the Carnegie Peace Foundation, proves the existence of a right and powerful moral attitude toward war among the American people. Nevertheless frequent and unseemly references to the possibility of war between Japan and America continue to mar a certain type of American newspaper, representing, no doubt, the party to whom most of my criticism applies. But I beg to assure those to whom my words apply, that if war is ever forced into being between Japan and the United States, it will not have been due to any real grievance, but will be simply the appalling result of the ignorant and lying rumours circulated and fanned to blaze by that section of the American population now so fertile in jingoists. Both America and Japan have constantly to be on guard against the enemy that soweth tares. It is some relief to see that this is more often done openly than secretly. But the way to keep out the sower of strife is not to speak lightly of

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war, but to discourage and despise every such tendency, and let false and unfriendly rumour come stillborn. Then the jingoists will famish and fade away.

My countrymen have a lesson to learn from the attitude of *laissez faire* which a happy and prosperous people adopt toward so dreadful a contingency as war. On our part we have to be thankful that we are not so dangerously situated. Americans live in a vast and smiling land, covered with fertile plains, rich valleys, wealthy cities, a country where want is unknown. The nation as a whole has never had to suffer much, and has therefore not yet learned to endure hardness. In this respect Japan is morally if not materially more fortunate. With us it is very difficult for any but the fittest to survive the struggle for existence. Our people have suffered for ages and are still suffering, and have the precious fruit that comes of abysmal sacrifice. We know as a rule what is worth the battle, and what is not. America in the midst of her great wealth and prosperity looks upon her great and increasing fleet, manned by gallant officers and men, with just pride, yet hardly stops to think how really small a part is played by ships, compared with personnel, in a modern war. The tools are important, of course; but almost nothing compared with the spirit and efficiency of those who handle them. It seems to me that there are some Americans who think it would be as easy for their magnificent battleships to win a sea fight as it was for the great white fleet to make its way around the world a few years ago. Russia with her big Baltic fleet learned this fatal mistake only when it was, alas, too late. Perfection of material equipment, and the latest thing in outward personnel, are not the decisive test in assuring victory. It is something spiritual not material that, after all, makes the real soldier.

And so I tried to assure my American friends that the very last thing my country wanted was war; and that the very last country Japan would wish to clash with would be her old and sincere friend, the United States. If America has any warlike concern it can never be justly in the direction of Japan. Naturally in contemplating this subject the mind inevitably reverts to the Monroe Doctrine, so much to the fore now in the United States. As for myself, I cannot, as a Japanese, see anything particularly objectionable in the Monroe Doctrine. To say the least, it seems but reasonable that Americans should support it and expect the world to acquiesce; nor has Japan ever done or said aught to the contrary. We could easily have obtained bases on American soil, north or south, had we been disposed to ignore the Monroe Doctrine; but we have always had too much regard for the friendship of America to trespass thus upon her preserves. But if America is determined to see that no alien Power shall ever establish itself on either north or south American shores, we think it nothing unreasonable to expect her to recognize Japan's claim to a similar doctrine for East Asia. Japan recognizes and concedes the claims of the United States in the American continents; but will America recognize those of Japan in the Orient? This is the "square deal," so to speak; and on this foundation of justice and fairplay the Pacific Ocean can alone hope to remain pacific. If the two nations despise and forget war, and mutually maintain the principles of justice, than the war-monster will hide its hideous head, and peace and friendship will forever prevail between the east and the west. Japan has unbounded confidence in the new President-elect of the United States, and is expecting the Democrats to do more than has ever been done before, to establish the peace, that has from the beginning reigned between America and Japan, on the safest and surest foundations.

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ELEGY ON A COURT LADY

Thy cheeks were tints of autumn trees ;
Thy form as the buxom bamboo :
But unknown to men are their destinies,
Though a life cable-long they pursue.

Thy life, we hoped, wast not as mists of night,
That, ere day breaketh, are no more ;
Nor yet as morning dew that in the light
Dieth, O lovely maid of yore !

When we who knewest thee but by rumour,—
Thy Beauty caught through glimpses brief,—
Are ravished with dire sorrow's humour,
What to thy spouse must be the fire of grief !

Young sharer of her couch from eve to morn,
In white arms enchanted lying,—
How desolate thy thoughts, O how forlorn,
In lone longing with no voice replying !

In truth thy love was as the morning dew,
Slaking the thirsty lips of day;
And as the evening mists that darkness slew.
Ah, that untimely fate should come our way !

The Poet Hitomaru,
In the Manyoshiu,
Tran. by J. Ingram Bryan

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AN AUTHORESS OF MODERN JAPAN

By "ARIEL"

DURING the various periods of transformation that have characterized the long course of Japanese history, female talent has not been wanting; though subsequently to the Heian era the spaces between the stars have been wide, and woman not much in evidence in the realm of art and letters. The brilliant array of literary genius represented by such women as Murasaki Shikibu of *Genji Monogatari* fame, and Seishonagon, who wrote the *Makura-no-Soshi*, has not perhaps since been quite equalled, probably for the reason that from that period onward woman became more and more hedged about by convention and custom, and was not free to develop along the lines of art and natural ability. Not indeed till the Meiji era did any female writer appear, who could at all approach the literary stars of old Japan. In Natsu-ko Higuchi, who wrote under the name of Ichiyo, Japan has a modern authoress whose novels have made a powerful appeal to the whole nation, and commanded an appreciation worthy of the genius undoubtedly revealed.

Like many a literary genius before her, Natsu-ko Higuchi lived a pathetic existence, and Keats-like, passed away before the full flower of achievement. She was born in Tokyo, March 25th, 1872; and having lost her father in early childhood, she had to labour for the support of her mother and family. The girl early revealed a love of literature, and soon became versed in the classics of the nation. She was especially fond of poetry, and had an excellent literary taste, and an artistic stroke of the native pen. Japanese writing lends itself to a degree of artistic accomplishment unknown among those who use Roman letters, and the hand-stroke of the writer has always been associated with that of the painter. Consequently the Japanese are accustomed to expect much from one who shows artistic caligraphy. At first the future authoress could find no way of making a living for her family except by opening a kitchenware shop; and here in this homely environment, while waiting for customers, the young genius spent her time in perfecting composition and drinking in the literary treasures of the nation.

Her earliest novel, which appeared in January, 1891, showed that the young aspirant to literary fame had chosen Saikaku for her model and master. Saikaku was a famous realist of the later Tokugawa days. Later Natsu-ko Higuchi departed from her first love, and began to show the influence of a modern writer, the great Rohan Koda, the Thomas Hardy of the Meiji era. But her natural genius soon soared above the period of imitation and discipleship; and having now found herself, she developed a style all her own, establishing for herself a permanent reputation among her countrymen. Her long battle with poverty and privation had given her selfconfidence; and also a sympathy

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with the hardships and sufferings of humanity that enabled her to depict the realism of life as it had never before been painted in Japan. She knew the virtues and vices of the Japanese social organism as few have known them; and she dwelt largely on the hopeful side of life, in spite of its too often environing antagonisms. Her marvellous powers of analysis and synthesis in the face of human motives, and her sane grasp of the significance of things, give her stories a value to the student of human nature and of sociology alike. The vices of surrounding society are portrayed in lurid and unerring colours, and the oppression of the humble and meek is shown to the condemnation of the new civilization. If this writer has any quest, it is to determine why right should be forever on the scaffold and wrong forever on the throne.

Natsu-ko Higuchi takes many a pathetic example of the sweet innocence of young girlhood, and shows how it preserves its divine realism in the face of all that vicious men can do to corrupt and destroy it. With her the virtue of a true heart is immortal, and nothing of devils or men can drive it to annihilation. It can only depart and die when woman herself consents. Looking around her over the land, and seeing, as she frequently did her innocent sisters sold into lives of shame by heartless and inhuman parents or guardians, she held out hope to the hopeless and soul-freedom to the slave. Through the mire and filth of unconsenting servitude and hateful ministration to lust, many a young girl has preserved her soul alive; and to this end all innocent unfortunates should strive. The body may be sunk down to the bottom of society by force of cruel circumstance, but the soul with all its virtue may still soar above the clouds of time and toil and sin. It will be seen, therefore, that her novels are tales of hope, with warnings to a pleasure-loving and corrupt society. Who can say that such literature is not needed in the Japan of to-day? How immensely difficult must it be for those who are despised as the offscouring of the earth, and forced into the bondage of lust and shame, to feel hope, or to make any attempt at salvation. Such, however, is the faith of this tender literary genius of new Japan. And the whole is pictured with a pen as facile as it is delicate, refined and pure.

Needless to say, no one can scan these pages, vibrating and palpitating with a true woman's emotions, and not feel the profound undercurrent of melancholy undermining Japanese society. Hope alone can save a nation so ultimately pessimistic; and yet where shall hope be based, and wherein lies the anchor of the soul? Natsu-ko Higuchi saw the light of hope only in the natural goodness of the innocent heart. Every one has in him a divinity to guide his destiny, if he only will. Whether this is too frail a support for the hope of the world, we now do not undertake to say. Let it be enough to see enacted before us one of the most pathetic dramas of the social world of to-day. It is not without some enlivening degree of comedy, to be sure; but, though the drama is not yet beyond the third act, there is prophecy of a tragic ending. As in Shakespeare's Play of Macbeth, one feels the haunting of a ghostly shadow, and misgiving deepens as the play proceeds.

It would be impossible in the space at our disposal to give any adequate account of the meaning and content of the twenty-five volumes standing to the credit of Natsu-ko Higuchi before she passed away. It is indeed a rich harvest for so brief a span of summer weather. But it is tragedy, tragedy, all through; a reflection of her own experience. The burden of humanity weighed her down in spite of her faith in the innocent heart; and, contracting a fatal decline, she breathed her last on the 23rd of November, 1896 at the age of 25. It seems not without reason, perhaps, that such a rare woman never married. She devoted the entire number of her virgin years to the uplifting of her downtrodden sisters of Japan. Since her countrymen already regard her name as immortal in literature, what might she not have done had she lived to produce the crowning fruit of her genius?

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Hereunder we venture a brief resume of one of her most popular novels, the *Takekurabê* (Who's the taller?,) dealing with the child life of Japan, a theme she was wont to dwell upon and which she could so exquisitely portray. This work, considered her masterpiece, was written in 1895. The story opens with a description of a queer quarter of Tokyo known as *Daionji-mae*, not far from the *Yoshiwara*, or nightless city of the capital. The place is a slum, inhabited for the most part by a low class that lives on serving the managers of the *demi monde*. As usual, a Buddhist temple is found not far away, known as the *Ryugenji*. Though having taken the vows of celibacy, in accordance with the tenets of his sect, the priest in charge has secretly affiliated with a widow, by whom he has a son, now fifteen. The priest is of an avaricious nature, plying his cult for the love of lucre; and the boy, now old enough to know his father's character, is ashamed of him. He used to say that when he became a priest like his father, he should not do as his father did. The youth attended the common school of the locality and early showed a clever mind. It was a primary school; and among the pupils of tender age was a girl named Midori, aged fourteen. The sister of this sweet child had been sold into slavery in the infamous quarters close by, and was reputed one of the famous beauties of the place. After the selling of the maiden the cruel parents were somewhat ashamed to meet their former neighbours, and moved to the vicinity of the *Yoshiwara*, where the younger sister Midori now went to school. The father himself had become a clerk or accountant in one of the brothels, and the mother made an extra penny as a seamstress to the gay ladies of the district. So Midori and the boy Shinnyo became fast friends at school, where they daily met and played together.

One day at an athletic gathering Shinnyo fell, in a race, and scratched his ankle. When Midori ran and bound it up with her handkerchief, all the others laughed, and the boys made fun of Shinnyo. "Think of Shinnyo," they cried, "the son of a monk, being fond of a girl!" And the sneer thus aroused did not die out. The boy greatly resented this, and no more was he seen to associate with Midori. The girl, however, never suspected any change of feeling, but saluted Shinnyo wherever she saw him, and treated him as before. But the boy, being afraid of exciting ridicule, avoided Midori, and soon would have nothing to do with her. Once when the boys pelted her with mud on the street Shinnyo joined in with them, and after that Midori would have nothing further to do with him, though in her heart of hearts the old love prevailed. Meanwhile Midori picked up with another friend, a kind boy named Shotaro, who protected her when the street boys used to call her names and hurl insults at her on account of the life of her elder sister. One rainy night in autumn while Shotaro and Midori were playing a game together, a noise was heard without, and on opening the door Shinnyo was seen betaking himself away. On this incident Midori pondered deeply. Soon afterwards she passed him on the street, when he was in the act of stopping to tie a broken *geta* string, and she longed as of yore to help him, but restrained herself. Time passed; the winter came and went, and Shinnyo was now to become a priest. One morning Midori found thrown in at the door of her home a *suisen* blossom (polyanthus narcissus,) and no one knew whence it came. It was a beautiful flower, such as Midori loved, and she put it in a vase to admire. Next day she learned that Shinnyo had taken the vows of the priesthood. So goes the tale; but like all Japanese art the greater part of the tragedy is left to the reader's imagination.

The above resume of this interesting story gives no idea of the marvellous manner in which child life in Japan is depicted in its true colours, revealing the varied motives that control the youthful breast, and suggesting how often youth may have little or nothing to do with the destiny of later years. There is a kind of civilization, or fanatical convention, which crushes character and all true human freedom like a monster, and

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wipes up the filthy dust of life with bleeding hearts. Yet through it all is delicately portrayed a girl's first love, growing from childhood into an unwavering passion, at last unrequited and forsaken. It is a picture of two hearts true and pure in the midst of all that is opposed to truth and purity. And in the minor characters of the tale the vicious habits of naughty youth, as brought up in the careless homes of modern Japan, are held up to the limelight of public opinion in a manner that must make the nation pause and ponder.

The book is on the whole a faithful depiction of a certain stratum of Japanese society, whose issuings tend to corrupt the mass, yet out of which arise pure and noble hearts, indicating what the whole might be if given a chance. This novel will long remain a true reflection of society among the lower classes of the Meiji era; and its language and technique represent the genius of the modern Japanese woman for literary as well as other art, a genius hardly inferior to any the past of the nation has produced.

SYMPATHY

Kuni no tame
Taoreshi hito wo
Oshimu ni mo
Omou wa oya no
Kokoro nari keri!

❋

We grieve for those that close
Brave lives for home and country;
But more for the hearts of those
Left sonless through the victory!

By His Majesty the late Emperor
Tran. by J. Ingram Bryan

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1. ICHIYO, THE FAMOUS WOMAN NOVELIST OF JAPAN. *Ichiyo : la feu Mademoiselle Higuchi, romancière Japonaise. Ichiyo : die verstorbene Japanische Novellendichterin, Fraeulein Higuchi.*
2 ICHIYO'S TOMB *Le tombeaux d' Ichiyo. Ichiyos Grab* 3. A SNOW SCENE BY HIROSHIGE.

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KANMAIRI DEVOTEES

WAITING TO BE DASHED WITH ICE-COLD WATER. *Des pratiquants du Kanmairi attendant le bain d'eau froide. Kanmairi Leute, auf das kalte Sturtzbad wartend.*

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KANMAIRI

ONE of the most remarkable survivals of primitive faith persisting in spite of Japan's modern intellectual progress is the *Kanmairi*, or Cold Bathing Superstition. As soon as the January days begin almost imperceptibly to lengthen into dark and misty winter evenings, little figures, thinly clad in white or nearly nude, may be seen flitting about the streets with little bells jingling at their belts. You hear the bells, and as you turn to look, you behold the white ghostly form loom up out of the dusk, and before you can think what it means, it is gone! Then the sound of bells is heard again and another pale figure flits past and disappears into the cold darkness, like a passing spirit. Then another, and another, until there seems to be hundreds of them flying here and there like livid shadows, and all the town is a jingle with numberless bells. These ghosts are really the substances of an old, old superstition. They believe that by thus running from temple to temple, and shrine to shrine, and having the priests pour icy-cold water over their naked bodies on a freezing winter night, they can in some degree propitiate the offended or heedless deities, and win the desire of their hearts. The water symbolizes purity; for the gods will not hear a petitioner who has not tried to purify himself; and the sacrifice of cold and other discomforts undergone wins merit with deity.

Certainly they pay for what they get, if suffering can beget merit. On their shivering bodies only the thinnest of white cotton is worn, just enough to cover the loins; for until the law prohibiting nudity on the streets was passed, these pilgrims went about naked. Thus they choose the coldest season and the utmost of exposure to atone for their sins. For hours they have to stand, sometimes, waiting at the temple well for their turn to have the water poured over their trembling forms, dripping still with the icy water received at the last station of sacrifice. At one well at a certain Tokyo temple last winter as many as 1,300 of these pilgrims were seen waiting their turn for the ice-water bath. Considering how the Japanese love a hot bath, and how they prefer it at a temperature too high for any European, the horror of an icy bath to them must be extreme. The degree of discomfort, if not suffering, endured might not appeal to an Englishman who loves a cold bath and is accustomed to it from childhood; but it is a much more awful thing to a Japanese, and to *any* one under the circumstances it must be the next thing to freezing to death. No wonder that to the vast majority of the population it appears like catching one's death for the good of one's soul.

As soon as the victim has been dashed sufficiently to excite the compassion of the heedless divinities he approaches the sacred image of the god he adores, and offers the petition of his

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heart, either in low mutterings, or spasmodic ejaculations. The profane bystander moves near to hear the broken utterances of the shivering pilgrims as they beseech the compassion of the still colder gods. What is the nature of the prayers? They are of an endless variety, as various as the hearts of men. The most general one is an invocation for good fortune; and we fear most of the others are hardly less selfish. Now and then, however, one hears that the chief desire of the heart is for mercy upon a sick, or poverty-stricken, parent; for a solution of some domestic difficulty or a removal of some unjust tyrany. Others brazenly cry out for coveted gold and the goods of this world. But none of them may bother the gods too long; for if they pray overmuch they will be frozen. Hence they hurry on through the piercing air to the next temple, and in their race once more warm up and defy the frost king. Down the streets they rush at top speed, the chatter of their teeth drowned by the jingle of the bells; and by the time the pilgrim has made the round of all the holy places where merit may be found, he has covered ten or fifteen miles in an evening.

The *Kanmairi* pilgrimage must be undertaken during the season of extremest cold, and should continue for a certain period. The act of devotion commences with the *kan-no-iri* and ends with the *kan-no-ake*: that is with the *setting in* and the *passing away* of the winter's vigour. The colder the weather the more effective, it is believed, the appeal will be. Of course the idea that the gods are pleased with the suffering of men voluntarily borne for heaven's sake, is a very old one; and like all superstitions, it has some truth in it. To endure suffering in order to attain some worthy achievement is as pleasing to good men as to gods. It is a perfectly natural thing for a good man to suffer for the sake of right. And suffering for the sake of others is a commonly praised virtue. Men voluntarily suffer for love of men, for love of self, for their country and for their own success; and all this we judge both right and proper. Sacrifice is a law underlying all true progress. It is the life of religion, of morals, and of all real civilization. Then why do we call the *Kanmairi*, superstition? Simply because it is *artificial suffering*. The suffering that wins success and is admired of men, is the suffering and sacrifice that cannot be helped if duty is to be well and faithfully done. Artificial or self-imposed suffering for the sake of propitiating angry gods, the modern world calls superstition: a mistaken view of religion. The victim of the *Kanmairi* might argue that the suffering imposed by the surgeon and his patient is nothing but artificial, and yet brings about a desirable end; but to the minds of most people there is a difference. The suffering of the patient under the knife of the surgeon is for himself, with the definite object of saving his life. If the suffering of the *Kanmairi* pilgrim was instituted for creating a certain physical result for the good of his body, it would cease to be superstition, and would become an intelligent act. But it is an artificial suffering imposed for the special purpose of influencing the mind of the gods; and such an attitude of mind we regard as a reflection on the intelligence of the devotee who would thus depend upon gods requiring such agents of persuasion, and also a reflection on the gods so minded. What the victim of the *Kanmairi* cult has to learn is that suffering is good for the soul if it be an endurance necessary to the efficient doing of one's daily task or one's duty in life; but it can do no good to suffer artificially for the alleged purpose of winning compassion from Heaven. The god that requires imposition of artificial suffering for the purpose of giving him an interest in the victim, is no god at all, in the true meaning of that word. Life is so constituted that the average man gets enough suffering and sacrifice in doing the hourly duties of existence without drawing upon artificial resources for an increase of discomfort and pain; and to bravely face and endure all that life brings, triumphing if possible over all, is more pleasing to Heaven than artificial penances. The victims of the *Kanmairi* have not yet heard of, or known, this kind of god; and there are many in all lands like them, including some who laugh at their superstition. It is better to believe in a supreme power that loves you the more you freeze yourself, than to believe in *no* power higher than yourself, and thus be your own god. In the one case there is hope of progress upwards; in the other there is none!

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THE FOREIGN POLICY OF IYEYASU

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE attitude of the great Shogun, Iyeyasu, toward the invasion of Europeans that threatened Japan at the beginning of the 17th century had a far reaching effect on the destiny of Japan, and therefore deserves the careful consideration of Japanese patriots for all time. It must be admitted that the Shogun's foreign policy was, to a great extent, based on a feeling of misgiving with regard to the motives of foreigners frequenting our shores; and how far the great staesman was justified in this may be gathered from a study of the political history of the time. From the series of articles on the various embassies in Tokyo, which have been appearing in the pages of the JAPAN MAGAZINE during the past few months, a fair account may be had of how the respective nations came into relations with Japan. One cannot avoid the suspicion that interest in Japan at the beginning was to a great extent predatory. This may be inferred from the reasons why Europeans were first led to turn their attention to Japan. Undoubtedly the West knew nothing of this island Empire in the Pacific until Marco Polo published his exaggerated account of *Zipangu*, which he heard in China. When he returned to Europe and informed the public that he had been told of a wonderful country called *Zipangu* to the east of China, a land of untold wealth, whose palaces were roofed with gold, and plates of the precious metal adorning the windows and doo s of the mansions of the great: a land where pearls and other jewels were counted as nothing—he excited the mind of Europe as never before; and the more adventurous and commercial spirited were stirred up to attempt securing a share in the riches of a country reputed to exceed all the wealth of Ind. The people of Japan did not know anything of Marco Polo, or of the tales of wealth that had led the European adventurers into the Far East, but the authorities were not slow to suspect, and to infer from sailor yarns let out, that the foreigners were not always very particular as to how they secured their wealth, and that ships on the high seas, no matter whose or whither bound, were too often considered free booty to the strongest crew falling upon the well-laden vessel.

At first, however, the foreigners were treated on terms of equality and taken as acting upon proper motives. Anthony de Moto, the first European to set foot on Japanese shores, was a Portuguese; and he was followed the next year by Mendez Pinto, another Portuguese, who landed at Tanegashima in Kyushu. As Pinto brought foreign firearms with him, and showed our people for the first time the wonderful effects of gunpowder, he created a profound impression, and some of the people believed him enchanted. When standing in the presence of the Daimyo he raised the gun in his hand and brought down a pigeon that happened to be flying past, the spectators were thunderstruck; and fear fell upon them all The foreigners were thenceforth treated like princes, riding beside the *daimyo* on fine horses in princely trappings, and all the people bowed and regarded them with awe. This was in 1542; but it was in 1492, a half century before, that Christopher Columbus set out for Japan across the

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Atlantic, and was interrupted on the way by discovering a new world for exploitation, instead. Not to be defeated, the Portuguese set out in an eastern direction and succeeded in reaching the shores of Japan. It is interesting and significant to bear in mind that just at this time the Spanish were weaving their web of conquest about the Philippines. The islands had been discovered by Magellan in 1521, but not until Villalobos sailed with a powerful expedition from Mexico in 1543, did Spain take a real interest in her intended conquest of the oriental archipelago. The presence of these foreigners to the south created no little foreboding in Japan ; and the visits of foreigners representing the same race to the coasts of Japan could not but give food for contemplation. As Spain seemed to be bringing about the subjugation of the islands chiefly through the instrumentality of the Jesuit missionaries, no doubt there were some in Japan who feared the same fate. Japan of course then did not know that conquest through the missionary was bloodles compared with the appalling massacres of Mexico without the aid or interference of the religious.

In the year 1611 the Spanish made their first appearance in Japan, when the Envoy, Sebastian Vinciano, came on a mission of exploration to the reputed isle of gold, the treasure island of the East. And so Portuguese, Spanish, and Dutch, and finally the English, all in turn invaded Japan, and by the latter part of the 16th century had succeeded in opening up trade with us. At this time these nations had actually formed settlements along the entire Pacific coast line from Japan to India. The work of the missionary had begun also, and thousands were converted to the foreign faith. Not only so, but the people of the East were, on the whole, favorable to the invaders, their religion, and their commerce. But on every side there were not wanting indications of a coming change of policy among the Japanese authorities: a change made inevitable by the confessions of the foreigners themselves. There is no doubt, in the minds of many, that if Iyeyasu had not put his foot down, and promoted a firm and determined policy, the same thing might have happened in Japan as happened in India and throughout the great archipelagoes of the Pacific ; and today Japan might have been a mere adjunct to some European Power instead of the the free and mighty empire that she now is.

To go back a little in our history, it may be observed that the Japanese authorities were not slow to perceive the advantage that the foreigners had in the possession of firearms, and most of the *daimyo* encouraged the coming of the foreigners and their importation of these weapons of war. In fact the various *daimyo* vied with each other at first in being first to secure most of the spoil. Finally the stronger feudal lords began to play the foreigners against the weaker *daimyo*. It is a matter of history that Oda Nobunaga used the foreign missionaries as a check to the increasing usurpations of the Buddhist priests. But when Hideyoshi came into power, he quickly saw that he could bring the rebellious feudal lords into subjection more easily with the help of the national religion than by utilizig the foreign faith, and so he tried to make himself generally popular by the prohibition of the latter. This is not all that can be said, however, for Hideyoshi doubtless saw danger both internally and externally to the Empire, if the foreign religion was to have full sway. Probably he had learned how religious difficulties in Europe had often led to international complications, and he wished to avoid any such emergency in Japan. When the Jesuit missionary, Father Valignani, besought Hideyoshi to remove the ban from Christianity, the reply of the Taiko was characteristic : "As to religion, Japan is the land of the gods : that is, the country of *Sin*, the origin of all things, the Creator ; and the good order of the government depends upon faithful observance of the laws ordained by the gods. These laws cannot be departed from without bringing about a state of insubordination such as cannot exist in a properly constituted state. The subordination of subjects to

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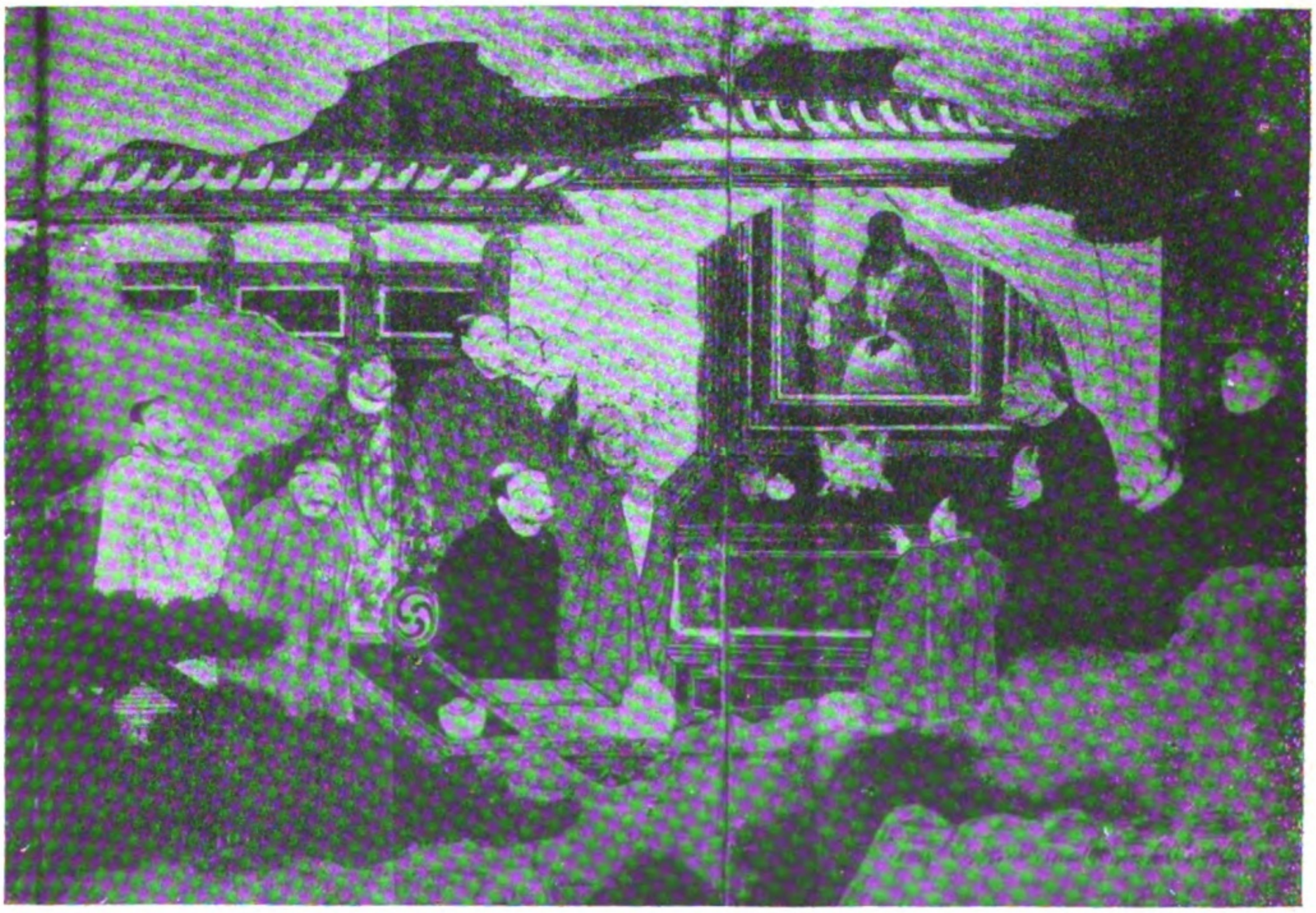
OLD PAINTING OF IEYASU. *Vieux portrait de Ieyasu. Altes Portrait von Ieyasu.*



PORTUGUESE LANDING AT NAGASAKI IN 16th CENTURY. *Débarcation des Portugais à Nagasaki au seizième Siècle. Landung der Portugiesen in Nagasaki im 16ten Jahrhundert.*

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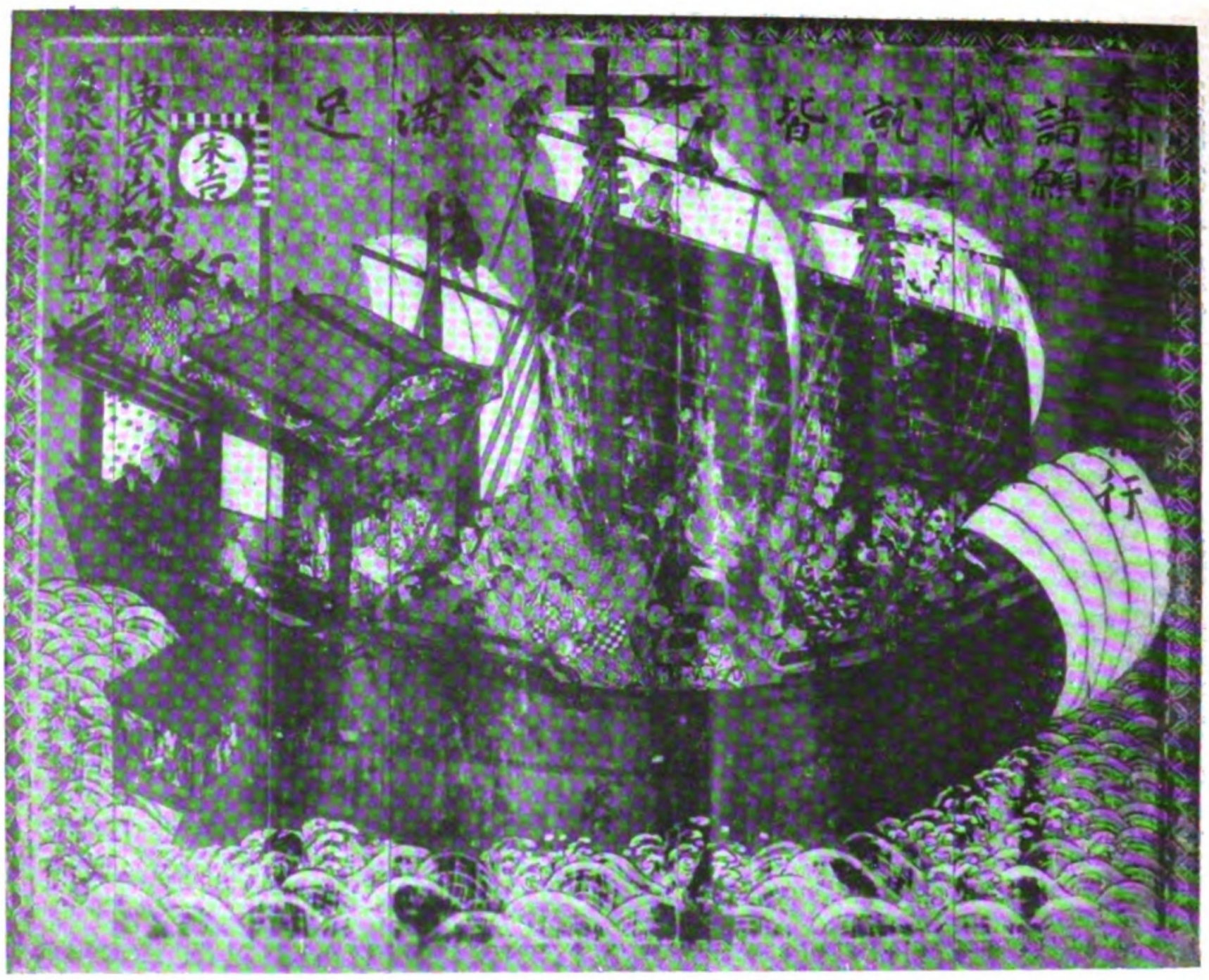
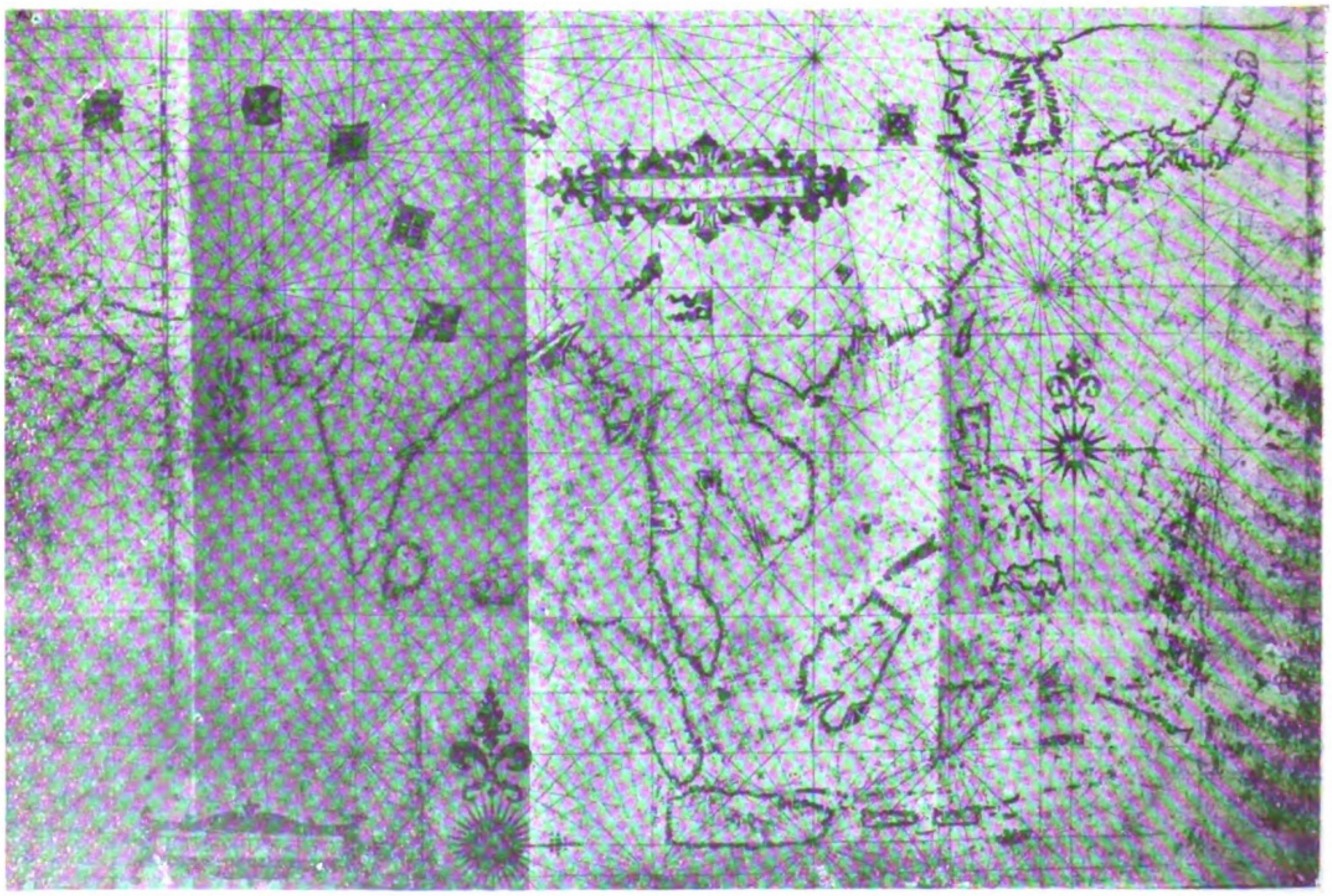


SUYEYOSHIBUNE: A SHIP OF THREE CENTURIES AGO FOR THE SOUTH SEA JAPAN TRADE *Navire employé au seizième siècle pour le commerce du Sud. Schiff, welches dem japanischen Südsee andel im 16 ten Jahrhundert diente.*



MAP WHICH THE SPANISH GAVE TO IEYASU. *Géographie enseignée à Yeyasu par les Espagnols. Die Geographie, welche Ieyasu von den Spaniern lernte.*

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their sovereign, of wives to their husbands, of children to their parents, of vassals to their lords and of servants to their masters: these laws are essential to the maintenance of good order and tranquility within and without the nation. The effect of your teaching is to root out the laws of the national gods and to subvert them by a diversity of authority and worship prejudicial to the State. For this reason an Imperial edict has been issued prohibiting the promulgation of the foreign religion, and banishing the teachers of it from the Empire. At the same time I wish to have it distinctly understood that there is no objection whatever to commercial intercourse. Such relations between us may continue as of old. The way shall be kept open to you both by sea and by land, by freeing the one from pirates and the other from robbers. The Portuguese may trade with my subjects in all security, and have no fear that any shall harm them."

The policy of the government at this time is here laid down in unmistakable terms. It was a policy exclusive of Christianity but inclusive of trade. The question now is how did Iyeyasu, the successor of Hideyoshi, treat this policy? In many respect Iyeyasu was quite a different type of man from Hideyoshi. The latter was a man of overweening, Napoleonic ambition, who placed his own fame and reputation among posterity in the place of prime importance. Iyeyasu was more deliberative in procedure and saner in conclusions. Iyeyasu would never have embarked on the futile expedition to Korea. He would have used this strength as a reserve power to the nation, and left the country more prosperous. Upon assuming the reins of power Iyeyasu pursued a policy of conciliation with Korea and China. Nor was his attitude different toward any other foreign nation.

It is interesting to inquire what degree of knowledge Iyeyasu possessed of the outside world, and what position he was in to promote a correspondingly wise policy. Who were his councillors on foreign affairs, and what were his conceptions of responsibility toward advice, and toward other nations? We note that when the Dutch ship, Liefde, brought the Englishman, William Adams, to Japan, in the year 1600, Iyeyasu gave him welcome; and he persistently used foreigners as sources of information of all kinds about foreign countries. The foreigners were welcomed to Yedo and given comfortable residences. Will Adams spent the rest of his natural life in Japan, and most of it was devoted to the service of Iyeyasu. Adams was a man of no mean intelligence, and had a considerable degree of education for the time; so it is quite certain that the Shogun obtained from him about all that there was to be known about Europe. Later came a missionary who had been banished by Hideyoshi, one Germanio de Jesus; and Iyeyasu received him in audience, and learned from him all that there was to be known about Spain, Spanish policy, and history. He was specially interested in hearing of Spanish conquests in the islands of the Pacific. None of these things encouraged Iyeyasu to promote further intercourse with the western world. On the basis of the information received from various sources, he had a map drawn upon a folding screen, which stood always before him, and which he diligently studied. He further contemplated the charts used by Japanese seamen in navigating their ships to China, Siam, and India. Some of these charts and maps are in the Imperial Museum in Tokyo.

The great Shogun called about him the most learned men of his time, and the most trusted and wisest counsellors, with whom he conferred as to his policy, in view of the knowledge of foreign countries then at their disposal. One of the most learned of these men was a Buddhist priest named Shoyetsu, who was secretary of Foreign Affairs. He also had the advice in his cabinet of another great scholar, Hayashi Doshun, and the famous Sinologue, Honda Maszumi, not omitting the Englishman, Will Adams. A diary was kept of all letters and other intercourse with foreign countries, the documents being still extant. To distinguish trading ships from pirates he

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issued licenses bearing his seal, which protected honest trade. On the advice of Adams, Iyeyasu gave the Dutch permission to trade with Japan, a permission that continued down to the beginning of foreign intercourse with the world. From the Dutch Iyeyasu heard of plots among the Spanish and Portuguese authorities for the overthrow of Japan. He could not be expected to know how much truth there was in these rumors, but he felt that his perfect policy was to assume them not wholly groundless. At any rate he would know sooner or later, and the wisest plan was to encourage intercourse with the nearest Spanish possession, Manila. He offered to welcome ships from there, and encouraged the coming of mining engineers, pilots, and shipwrights. His overtures were not received by the Spanish authorities in the spirit intended, and the results were rather unsatisfactory. Iyeyasu also desired to open trade with Mexico; and while he was considering how to facilitate this enterprise, a Spanish ship with the governor of Manila on board was wrecked off the coast of Kazusa near Yedo in 1609. Don Rodrigo was brought up to the Shogun's capital and asked numerous questions about his country and Spanish policy. Finally the Spanish emissary proposed that the priests should be given permission to live in Japan without molestation, that amity might continue between Spain and Japan, and that the Dutch, as sea pirates, should not be allowed in Japan. To the first two propositions Iyeyasu agreed, but refused to banish the Hollanders, on the score that he could not revoke the Imperial license given them. On the other hand Iyeyasu requested that the King of Spain be asked to send to Japan fifty skilled miners, as he had heard Spanish miners were expert in extracting silver in Mexico. The next year, under the direction of Will Adams, Iyeyasu caused a semi-foreign ship to be constructed to take home the Spanish governor, Rodrigo; and the vessel, which was named the Santa Bonaventura, sailed for Mexico, bearing also an envoy from the Shogun accredited to Spain. A year or so afterwards Sebastian Vinciano returned to Japan to thank the Shogun for the kind hospitality accorded Don Rodrigo, bringing many presents, among which the most interesting was a clock, which is yet in Japan, the property of the *Toshogu* of Suruga. Vinciano arrived at Uraga; and with him several missionaries, and a request for permission to survey the Japanese coast. Strange to say the latter request was complied with by Iyeyasu, and the different feudal lords were notified accordingly. But it is significant that soon after this the propagation of Christianity was forbidden by Imperial edict, though trade was to be permitted to go on: virtually a return to the policy of Hideyoshi. Failing to promote trade with Mexico, as he had planned, he encouraged Date Masamune of Sendai to despatch an embassy to Europe in the hope of influencing Spain; for no doubt the Shogun had his eye on the wealth of Mexico in silver. He had however to consider how Spain had carried her dominions over various parts of the world, how she had taken many islands of the Pacific and even with the mightiest fleet the world had ever seen, attempted the invasion of England a few years before; and all these things troubled Iyeyasu. At the same time his anti-missionary policy gradually rendered the possibility of trade with Mexico impossible.

The policy of Iyeyasu toward England, like his attitude toward Holland, was extremly favorable; as he heard nothing to arouse suspicions in regard to the English, though he doubtless knew something of matters in India, and the triumphs of the East India Company. We are quite familiar with the correspondence that went on between Iyeyasu and King James of England, so extended reference need not be made to it here. Iyeyasu encouraged the residence of the British merchants in Japan, gave them perfect freedom of trade, and for ten years they enjoyed unrestricted liberty in this respect. But the Dutch merchants had the advantage of them in priority of residence and knowledge of tradal conditions, and finally the English found that trade with Japan did not pay.

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While at this period foreign ships came to Japan, it must be remembered that Japanese ships did not get further from home than the various factories and settlements along the Chinese or Indian coast; none of them ever got into European waters. The chief ports abroad which were visited by Japanese ships at this time were Annam, Tonking, Luzon, Cambodia, Siam, Cochin-China, Macao, Borneo, Malacca, and Patani. The most important articles brought home were fabrics in silk and wool, calico, tiger skins, musk, ivory, fine woods, cotton, and perfumes, with some agate. The chief exports were swords, knives, lacquer wares, screens, fans, gold and silver ware, and metal.

Well, the foreign policy of Iyeyasu led at last to an almost complete isolation of Japan from the rest of the world; but as the exclusion policy was aimed chiefly at Spain and Portugal, no one familiar with the political history of these countries, will doubt that the Shogun's fears were not quite groundless. The ages of seclusion were ages of pent-up force, which is now finding vent in the marvellous progress of the Meiji era. Perhaps it is to this policy we owe our present independence, and the consequent great future that without doubt is to be ours.

SACRIFICE

Kore wa mina
Ikusa no niwa ni
Ide tachite
Okina ya hiyori
Yama-da moru ran!

***

All the sons are gone
Far to the field of battle;
And the old men left alone
Guard ricefields and cattle!

By His Majesty the late Emperor
Tran. by J. Ingram Bryan

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TAKAMORI SAIGO

By F. KUSAKI

AMONG the many great names coming prominently to the fore during the Restoration period of Japan none is more conspicuous or deserving of renown than Takamori Saigo. The stirring events associated with the fall of the Shogunate and the resumption of supreme power by the Emperor gave unexampled opportunity for the revelation of genius and heroism; and the fact that at such a crucial moment the right men were not wanting to fill the right places, proves the greatness of the Japanese race and the strength of its age-long civilization. There was something in the character and personality of the young Emperor, Mutsuhito, that inspired the noble and patriotic youth of the nation with an unprecedented spirit of self-renunciation, leading to deeds of valour and achievement not easily paralleled in the world's history. In what crises of European history have there been found such a galaxy of names as those of Prince Sanjo, Prince Iwakura, Okubo, Kido, Ito, Yamagata, Okuma, and others, each with his own special gift consecrated to the nation's service, and ready at any moment to lay down life at the call of duty? Comparisons are odious; and it is as well not to range the history of the west and investigate the characters of the more prominent names appearing in the various revolutions marking the progress of occidental civilization. Suffice it to venture the conviction that the men called forth by times of crisis in Japan have been second to none in other lands; and among these names one of the very first will always be that of Saigo. Great as were the natural gifts of the other Elder Statesmen and heroes, it is believed by many that Saigo was the greatest personality of the period. Certainly he was by far the most popular hero of the day, and he seems to have lost none of his fame with the lapse of time. In the mind of young Japan Saigo holds as favoured a place as the hero Yoshitsune of old. If the latter is the Alfred of the Japanese schoolboy, Saigo is his Prince Charlie.

Now in the estimation of the modern Japanese the greatness of Saigo lies more in his personality than in his deeds, though these were brave and not a few. Many a famous statesman of Japan might easily be substituted for another without any marked discrepancy, but no one could take the place of Saigo. Such unique characters as he was, are rare, even in Japan. There is no hero in the past with whom the Japanese are willing to compare him, except perhaps Hideyoshi himself. One cannot wonder then that he left his ineffaceable mark upon the Japanese revolution.

Like many a great hero of Japan Saigo was a Satsuma man, born at Kagoshima December 7th, 1827. Though his family were of *samurai* origin, they belonged to a humble class, attracting no attention in society or history. What education young Saigo received, was had at a small school established by his clan, but he was early obliged to enter business to make his own living, and became a clerk. Still he was a bright youth, and reckoned among his friends names like Okubo Toshimitsu and Kaieda Nobuyoshi, Yoshi Tomozane and others who afterwards became famous. Saigo later studied religion under the Zen Sect; and as time went on he revealed much ability, and was often sent as a deputy to represent clan opinions with regard to matters affecting the progress of the Restoration. One of the first to recognize the ability of the young man was Prince Shimadzu, the lord of Satsuma. Prince Shimadzu would have given him an important place in his council, but at that time one of so lowly an origin was apt to be

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despised, and could not be permitted to wait on a great *daimyo*. However, the lord of Satsuma ventured to appoint him superintendent of gardeners; and on occasion did not scruple to summon him for discussion on politics and other important matters. Prince Shimadzu was once heard to remark that among all his retainers he had none more sane and shrewd than Saigo. Though regarded as the treasure of the clan, Saigo was looked upon as a man of most independent judgment. It was soon seen that Saigo was the coming man; and the *daimyo* of Satsuma made no secret of esteeming him above his fellows. In fact the two were regarded as close friends.

When matters in connection with the Restoration were drawing to a climax Saigo was so interested on the side of the Imperialists that he went up to Kyoto to assist in the overthrow of the *Bakufu*. In this he had the succor and sympathy of his great master, the lord of Satsuma, and was proving exceedingly useful to the cause, when the latter died; and the successor, a nephew of the late *daimyo*, acting under his father as regent, did not favour the overthrow of the Tokugawa government, as Prince Narihisa Shimadzu had done. This was a great disappointment to Saigo and a severe test to his loyalty. As a *samurai* he decided for the time to bow in submission. During this period the spies of the *Bakufu* were ever on the watch, and all who showed themselves sympathetic with the Imperial cause were harshly suppressed, and some were arrested and executed as a warning to others. One of those singled out for an example was the Buddhist priest, Gessho, belonging to the Kiyomidzu temple, who was noted for his frequenting the company of the Imperial princes in the capital and lending powerful support to the Imperial cause. Surmising a conspiracy, the officials of the *Bakufu* endeavored to arrest Gessho; and Saigo, hearing this, tried to protect the priest. When the emissaries of the Shogun traced him to Satsuma, and were hot upon his track, Saigo resolved to flee with him and stand or fall with the representative of the Imperial cause. As the way of escape lay by sea the two set sail in a small boat, since they could hope for no protection from Hisamitsu, the new lord of Satsuma. The latter had ordered them banished to Hyuga, where they were supposed to have no opportunity of making trouble. It was toward Hyuga, therefore, the boat was making, when on the night of November 16th, 1854, off the coast of Ōsumi, as the boat was gliding before the breeze under a pale bright moon, another boat was discovered in close pursuit. As the fugitives gazed upon the well-manned craft fast gaining upon them, they, of course, thought it was the soldiers of the Shogun; and they there and then resolved to die together, rather than be captured by their enemy. The decision was on the part of Gessho; but Saigo refused to see his friend and compatriot die alone, and made up his mind to follow him into the unseen. The two patriots embraced, said farewell and plunged into the deep, locked in each other's arm. By shis time the pursuers were at hand, and proved to be nothing more dangerous than ordinary fishermen. They at once sought to rescue the two struggling victims. Saigo was got on board first and quickly came to; but Gessho was so far gone that he could not be revived. History looks upon this attempted suicide of Saigo as one of the most heroic and thrilling incidents in his marvellous career. He was not only willing to die for the sake of friendship but in protest against the enemies of the Imperial House. To some extent also the act partook of the nature of *junshi*, the desire to follow his great master, who had favoured the Imperial cause, into the land of spirits, as many a brave and loyal *samurai* had done before him. Precluded thus from carrying out his determination, Saigo was now banished by the lord of Satsuma to the lonely island of Oshima, near Kagoshima, a place inhabited by only rough fishermen and subject to volcanic eruption.

In 1862 Saigo was allowed to return from exile; and when he came back to Satsuma he found his master as busy as

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ever in the interests of the Tokugawa government, thinking it could be reformed and made to serve the interests of the nation a little longer. The Prince of Satsuma had an idea that some arrangement could be made by which the Shogun might legally become a representative of the Emperor, a sort of prime minister. He failed entirely to see that the country wanted a far more radical reform, and would be satisfied with nothing less than the complete supremacy of the Imperial House. The Choshu men, with Kido as leader, were the first to perceive that the strength of the Shogunate had really vanished, while others were still imagining that it continued to wield its oldtime influence. Saigo fully agreed with the Choshu view, though he was a man of Satsuma. As the *daimyo* of Satsuma was against him on this vital question, and the Shimadzu family was breaking up into factions in connection therewith, Saigo determined that loyalty to the Emperor should supercede that to the feudal lord, and now took this stand. He henceforth sought to consult with Kido in order to bring about the fall of the Shogunate. Wonderful to relate, Saigo finally succeeded in getting the men of Choshu and Satsuma to act together in defence of the Imperial cause.

Thereupon the Tokugawa government despatched an army against Choshu, but in the battle of Fushimi and at Toba the Shogun's troops were worsted. And so, after a few minor actions, such as at Aizu, Uyeno, and in Hokkaido, the Tokugawa forces yielded; Prince Keiki Tokugawa resigned his position and handed the sceptre of Empire to the rightful authority, the Emperor. Thus the Restoration was accomplished and the Imperial régime fully established as of old. Saigo now came to Yedo, and was welcomed at the castle as an efficient army officer in the Imperial forces. The Tokugawa troops in charge of Yedo castle wanted to resist the Imperialist forces; but when their general, Katsu Awa, met Saigo he entered into peaceful negotiations for the surrender of the fortress. It was Saigo, too, who carried the Imperial arms victorious through the northern provinces, bringing all opponents into subjection to the new régime. Wherever he went all opposition failed, and his bravery and generosity to his defeated fellow-countrymen won the hearts of all. In fact he was now so universally beloved, that one cannot wonder he had so large a national following when later he felt obliged to lead the revolt in Kyushu. As soon as his work of firmly establishing the Imperial rule was complete, he retired to obscurity in his native province, seeking none of the honours of war and none of the spoils of office. In this respect he was a man not unlike the late General Count Nogi. The Japanese have been wont to compare him also to Washington, who, after delivering his country, retired to his rural home. Here Saigo lived for some time in seclusion, as a country gentleman with his men and his dogs, hunting and gardening.

So great a man as Saigo, however, could not be permitted thus to isolate himself from the center of national activity and life, and he was again summoned to take office as adviser to his clan. In 1871 when feudalism was formally abolished and the *daimyo* were asked to abandon their former position and power, Saigo was the first to hail the measure and labour for its adoption. It was just like him to affirm that he was ready in the name of the nation to lead an army against any *daimyo* who opposed the new proposal. But none dare resist, and feudalism died in an honourable old age. This being accomplished, Saigo now began to smart under insults which he felt his country was receiving from Korea. In this he was not unlike the great Taiko Hideyoshi, who also wanted to conquer Korea. But when Saigo proposed that he should be permitted to bring the haughty Koreans to their knees, as the Empress Jingo and the famous Hideyoshi had done, he met with natural opposition. Saigo maintained that it had long been a national policy to annex the peninsula, and that then was the time to bring the idea to a consummation. What the illustrious Empress and

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the renowned *Taiko* had failed to complete he would undertake. But Iwakura, Kido, and Okubo, who had now begun to be familiar with the superior advancement of European civilization, insisted that the more pressing need of Japan was not conquest but internal reform and development. Thus the consummation of the long-standing policy was left to the end of the new régime, and other hands were permitted to bring about what Saigo craved; the honour was saved for Count Terauchi. Saigo was deeply disappointed at being thus repulsed in what appeared to him a laudable and ancient ambition of the nation, and he and his sympathisers resigned office and retired again into their native places. At this time Saigo was reckoned among the more brilliant Generals of the Imperial Army: he was in fact the Nogi of the day. He now set up a private school in Kogoshima where he sought to educate great men, who would be efficient and useful servants of the state. But the Government, suspecting ulterior motives, sent spies to keep an eye on the education imparted. One of Saigo's generals, Kirino, who was greatly enraged at this insult to his leader, boldly opposed the action of the authorities, but Saigo advised mild action and no recklessness.

Thus feelings between the authorities and Saigo's men grew more and more unsatisfactory, and mistrust and misgiving continued to increase. Matters came to a climax in 1877 when a man was arrested in Satsuma and accused of being sent by the Tokyo officials to assassinate Saigo. As the suspicions appeared to be well grounded, all the friends of the great General were at once up in arms, including the officers who had served under him in his many brilliant campaigns, and the students of his school. The straw that broke the camel's back fell when the Government ordered the Kagoshima arsenal to be removed Osaka. Thereupon the friends of Saigo, without his permission, seized the arsenal and plundered it of all that belonged to the dockyard at Kagoshima. On that day Saigo had gone out hunting and knew nothing of the incident till he came back. When informed of the aggressive attitude of his friends he sighed and remarked that hope was gone. But he refused to see his followers defeated; and when they were attacked by the government troops he led them in the combat. Personally he had no desire to lead a rebellion, but as the fight had been hastened by the attitude of the government and he could not now prevent a rupture, he was ready to stand or fall with his friends, as he had once before been with his friend Gessho. More than 15,000 men flocked around his standard. The rebels laid seige to Kumamoto castle but on the arrival of reinforcements to the garrison, had to abandon the seige. They then entered Kagoshima, and the regimental standard of the troops led by the late General Nogi, was captured by the young heroes with Saigo. It was a forlorn hope, however, and Saigo's forces, retreating to Shiroyama on September 24th, were wiped out, the gallant leader himself performing *harakiri* in the usual manner. With the death of General Nogi on September 13th, thirty-five years later, we have the two great men who once fought each other, dying in the same manner by *seppuku*. The late Emperor Meiji, being moved with compassion for Saigo, pardoned him in death, and his son, Torajiro Saigo, was created a Marquis.

The more one looks closely into the private life of Saigo the more one admires his personal character. He seems to remind one of none more truly than the late General Count Nogi, especially in his modesly, frugality, and simplicity. He used to live with one servant in a small house, and spent no more than fifteen *yen* a month on his household. Like Nogi he used to wander about in lowly attire, even to bare feet. Sometimes when he was stopped by officials and informed them that he was General Saigo, they would not believe him, which often led to funny incidents, to the discomfiture of officialdom. Once he was held and not allowed to go until Prince Iwakura, happening to pass that way, saw his plight and assured the officials who the prisoner was. He was wont to find

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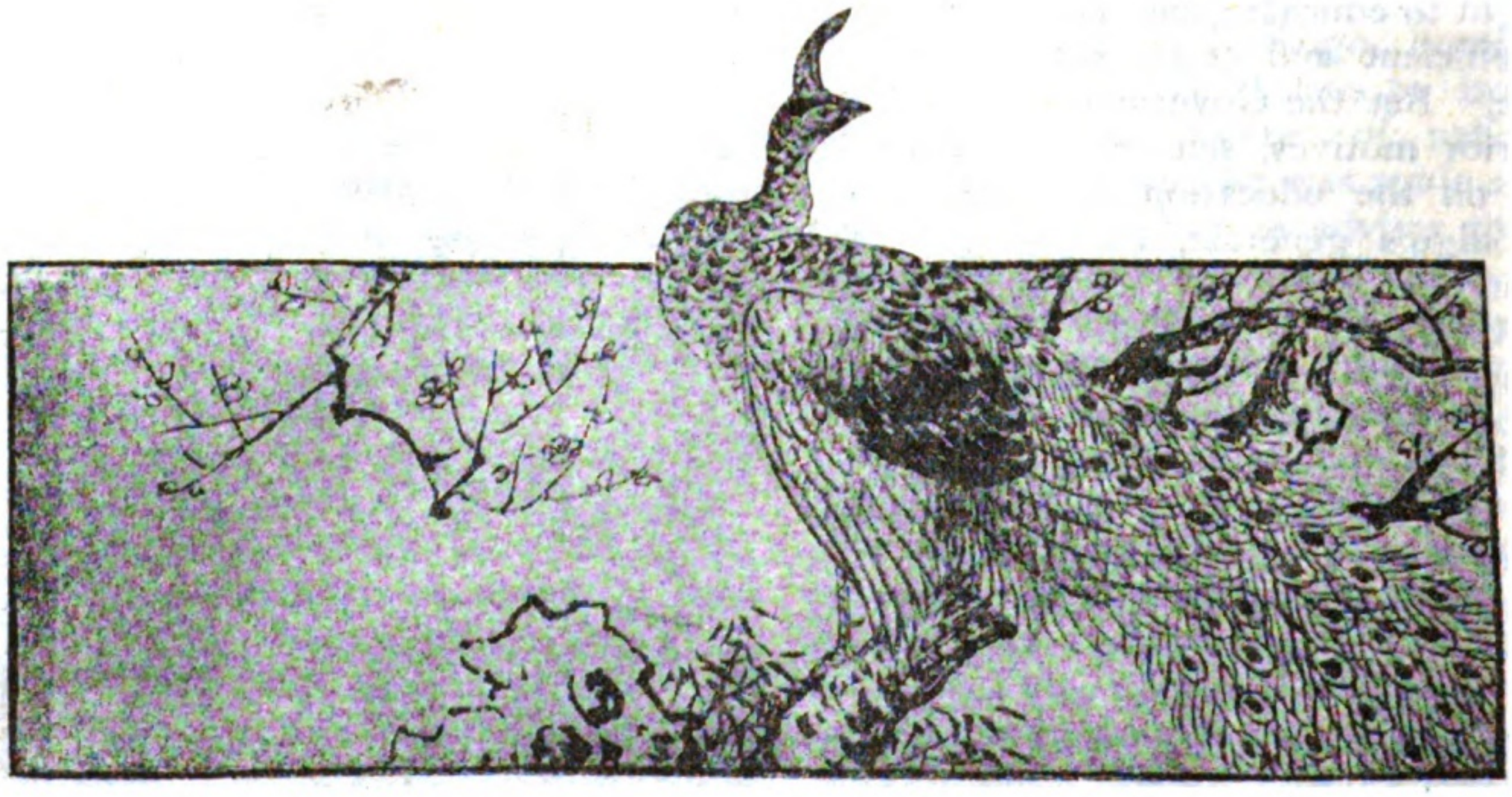
fault with the confidence which the British Minister, Sir Harry Parkes, always seemed to place in the French representative in Tokyo; and one day when Saigo was conversing with Sir Harry, he said: "As for me I was born in seclusion and know little of the outside world; but may I ask if England is a dependency of France?" The British Minister was, of course, much surprised and annoyed by the question, and demanded why it was asked. "Well," said Saigo, "whenever our government refers something to you, you usually reply that you will consult with the French Minister and let us know your decision. Consequently I supposed that you were not independent of France." At this, it is said, the British Minister was silent, the joke being a bit too practical for appreciation; but afterwards Sir Harry Parkes remarked to some friends that in his opinion Saigo was really a very great man. Saigo's unbounded hospitality and kindheartedness made him an idol of the people; and in Kagoshima even to-day the memory of him is so sacredly cherished that if you were to engage a *jinrikisha* man to take you to his tomb, and were to name the hero without his title, you would be regarded as a vulgar person and treated accordingly. The late Emperor's action in pardoning the dead hero and raising his family to the rank of nobility, indicates the attitude of the nation toward his motives and character, and explains why a great statue has been raised to his memory in the Imperial capital.



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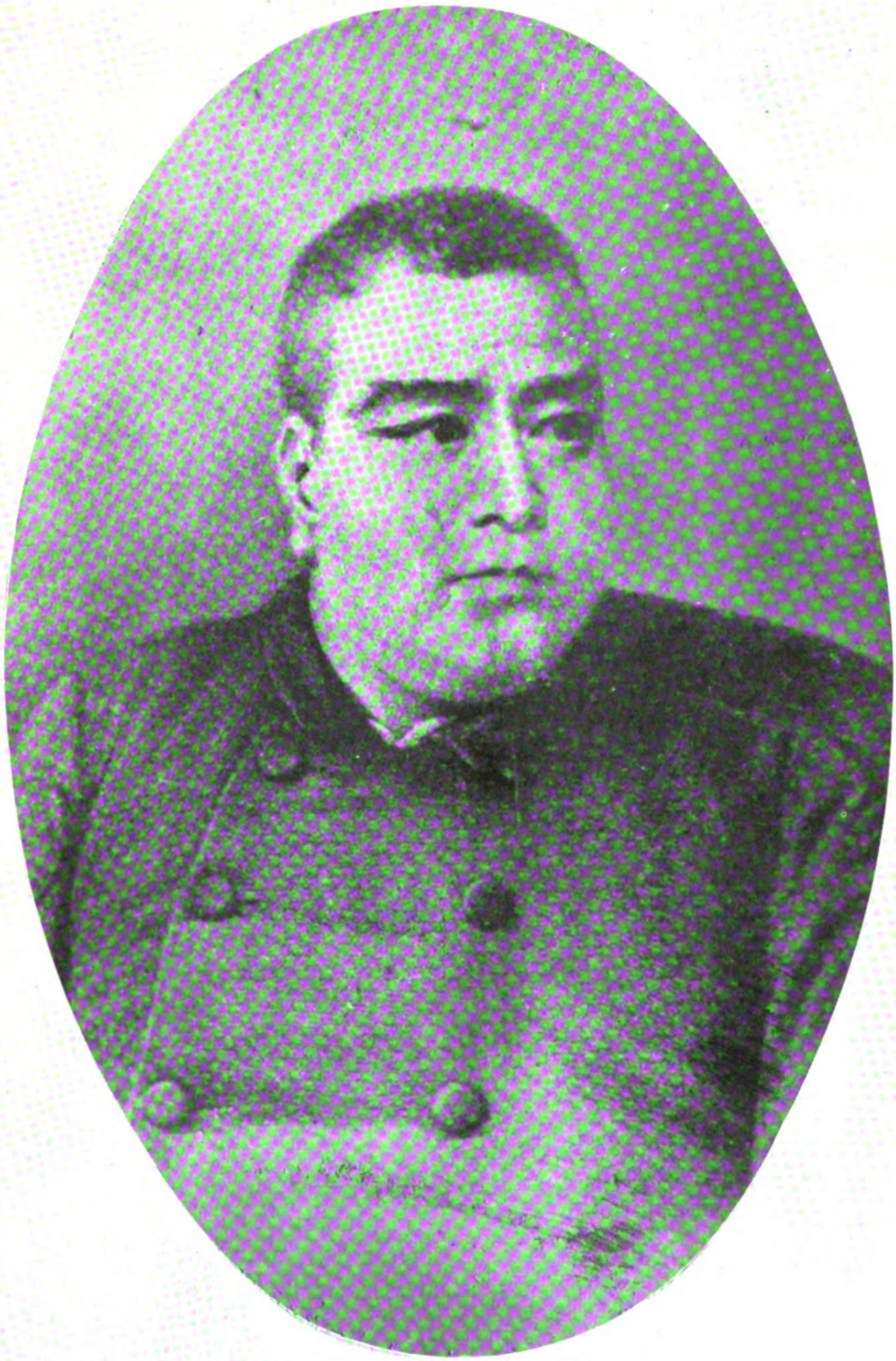

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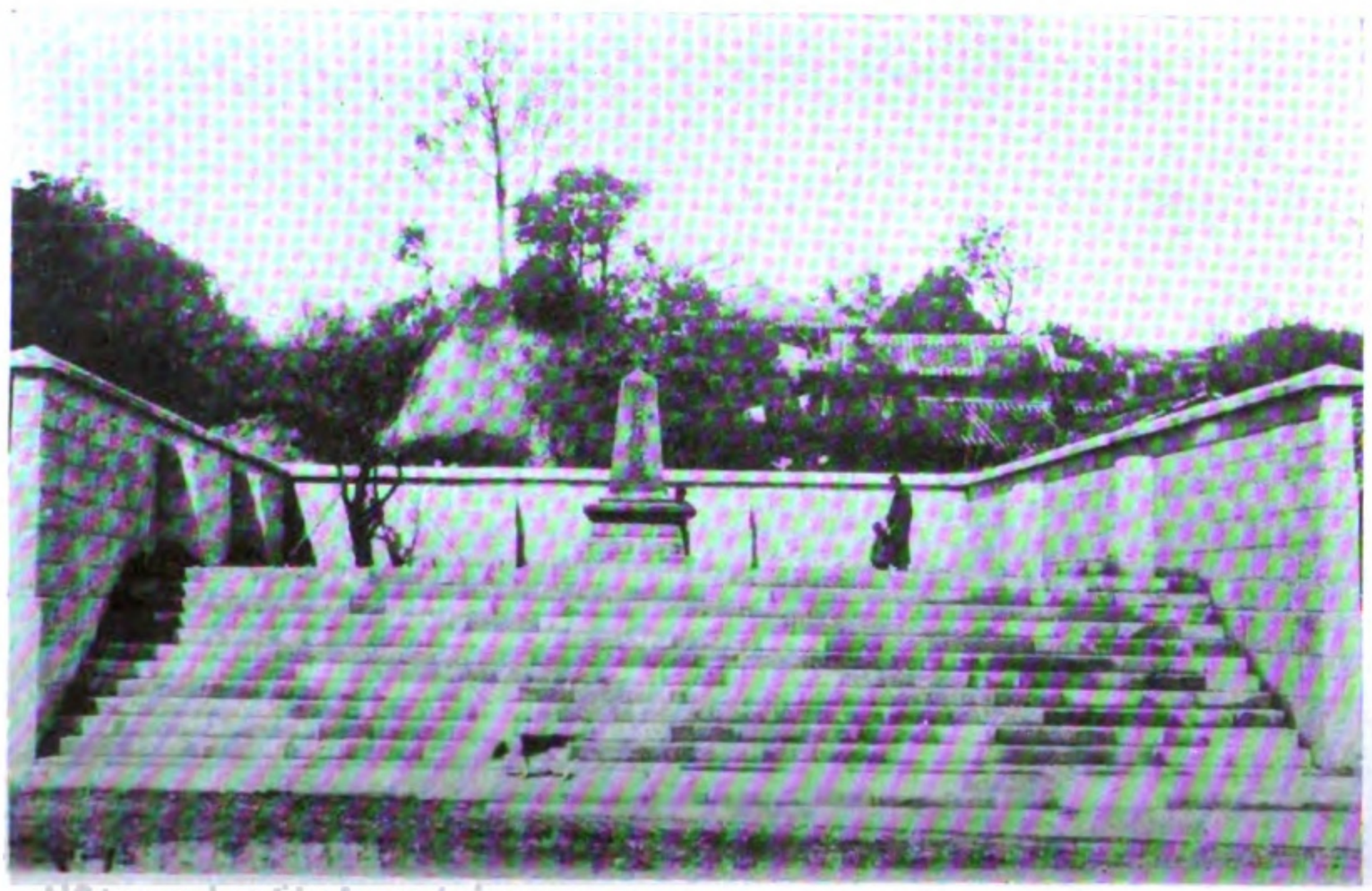
ROAD TO SITE OF SAIGO'S DEATH

SHIROYAMA ABOVE KAGOSHIMA, WHERE SAIGO DIED.



MONUMENT MARKING SPOT WHERE SAIGO PERFORMED SEPPUKU.
L'endroit où Saigo a commis harakiri. Die Stelle, wo Saigo Selbstmord beging.

TOMBS OF SAMURAI WHO COMMITTED HARAKIRI WITH SAIGO.
Tombeaux des Samurais qui sont morts avec Saigo. Graeber der Samurai, welche mit Saigo starben.

Scènes de la Carrière de Saigo. Scenen aus der Laufbahn Saigos.

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A BIT OF PRINCE SHIMADZU'S GARDEN AT KAGOSHIMA

SAIGO'S HOUSE

TOMB OF THE PRIEST GESSHO, WHO GAVE HIS LIFE FOR SAIGO.
Tombeau du bonze Gessho, que a donné sa vie pour Saigo. *Grab des Bonzen Gessho, der fuer Saigo in den Tod ging.*

SCHOOL FOUNDED BY SAIGO AT KAGOSHIMA

Scènes de la carrière de Saigo. *Scenen aus der Laufbahn Saigos.*

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FIRE-FIGHTING IN TOKYO. *Pompiers de Tokyo. Tokyos Feuerwehr.*

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THE FIRE FIGHTERS OF TOKYO

FIRES are more characteristic incidents of Japan than of any other country in the world. The flimsy little wooden houses scarcely firmer than cardboard, that shelter the millions of Japan's vast population, render a city of them always an easy victim of conflagration. And when a fire breaks out beyond control half a city is swept by the flames and licked up as if made of paper before one realizes what has happened. For centuries fires were so common in Tokyo as to be called the *flowers* of Yedo, affording the frightened multitudes a scene of incomparable grandeur, withal leaving them homeless and desolate. And thus has it been throughout the whole Empire. More terrible and destructive to life and property than even earthquake, which nevertheless it often accompanied, the fire fiend of Japan has done more to discipline the nation in courage and valor than war itself. A nation of people accustomed frequently to face the ordeal of being left any moment homeless, naturally in time becomes the most resourceful of races. Consequently the Japanese are a race in little fear of circumstances. The innumerable vicissitudes of war, famine, fire, and earthquake, marking the long course of Japanese history, have disciplined the people to a solidarity and temper not found among the nations of the west. Of course other influences, notably that of feudalism, tended in the same direction; but the fact still remains that the Japanese people have all the enduring qualities of children of adversity.

Tokyo may be taken as typical of the spirit which the fire fiend has cultivated among the Japanese of every section of the country. In the days when it was known as Yedo, the capital of the Shogun, the common saying was that fires and quarrels were the specialities of the city. Situated as the city is on the wide plain of Musashi, it was exposed to winds that quickly fanned an outbreak of fire into a holocaust with a train of blackened ruin. A blank of one hundred houses in any section of the city was nothing uncommon. And in those times the streets were unlighted, affording abundant opportunity and encouragement to crime, so that fights were frequent and murder not unknown. In the hour of conflagration the whole population turned out to fight the flames. The battle was too often long and fierce and not always followed by the longed-for thrill of triumph. But the incessant conflict of man with elemental nature produced a spirit that gave rise to the proud designation of "*Edokko*," men of Yedo, a name to boast of in any part of the Empire. The Yedo firefighters were banded together like an army, and like the firemen's associates of Europe and America, they had their rules and regulations and their discipline, long before such things were in an organized condition in western countries. No Parisian or Londoner could be prouder of his birthplace than was the *Edokko*. Everywhere he was known for his prowess, his chivalry, and general manliness. He was regarded as the saver of homes, the rescuer of those in danger, the helper of the old and weak, and a man always ready to face death in the performance of duty.

And what was the reward of those brave firefighters of the olden days? Nothing save the satisfaction of knowing they had done brave deeds. They were in fact too prone to indifference in regard to the things of this world. The old motto of the Yedo man was theirs in literal reality: "'Tis a shame to have a penny over night." Such men were noted for their extreme simplicity of life; but at the same time they were un-

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fortunately afflicted with a temperament easily made angry and given to picking quarrels. But their squabbles were as quickly over as begun, and they bore no grudge toward those who offended them. How then did they make a living, if so little money came to them for their valor? Indeed it may be said that they lived on the charity of the grateful public, who employed them at odd jobs and tried to see that they never came to want. These men were of the laboring class; but they could undertake no regular occupation, as they had to be always on the alert, ready to join the fire brigade as the bell from the temple or policebox sounded the alarm.

And their firefighting apparatus was as primitive as their prowess was unequalled. They had no fire-engines, waterworks or hosepipe. The most useful machine in their time was a kind of handpump, which threw a stream so faint as to be hardly sufficient to dampen a heated wall. The only way to check the spread of those old time conflagrations was to pull down the houses and make a firebreak. For this the firemen had long poles with hooks to pull, and others with pikes for shoving. It is said that each man went to the fire, as his fellow countrymen of today go to battle, prepared to die. To be enwrapped in the flames of death was an end more glorious than to breathe one's last in bed. The *flowers* of Yedo to such men were not wholly without romance. To be able to stay the progress of the firefiend and defy the god of destruction was no mean task. It was an effort Herculean, and required no common or incompetent volunteer. Each section of the city was divided into these brigades, each of which was obliged to bear on the garments of its members a letter of the Japanese *katakana* syllabry. The bodies of the firemen were covered with tightfitting cotton trousers, and coats; and they wore gloves as well as socks. These were of thick canvas sown with strong thread. Each brigade had its officers, and every man had a special duty. There were the pikemen, the hookmen, the common workers, and the standard bearer who bore the *matō* or *matoi*, or standard, of the brigade into the forefront of the battle. The *matoi* is still used in the fire brigades of Japan; and to a foreigner it forms one of the most thrilling features of Japanese firefighting. The *matoi* stands for the character of the men who follow it, and every man is prepared to follow it to death. The curious shape and general appearance of the *matoi* adds zest to the spirit of those sworn to support it against the decimating demon. I have seen men stand in the midst of the flames, bearing up the *matoi* till their clothes were burnt off and they had to be pulled away by their comrades and have their bodies deluged with water to save them from being roasted alive. It could almost seem that when these men are determined to go through anything, they lose all physical feeling; but the same is true of the Japanese soldier wounded on the battlefield

With the coming of modern methods of firefighting some of the old customs have been abandoned, but such characteristic features of the national briga e as the *matoi* and the pikes and hooks remain. Wages are now paid, but only from two and a half to five *yen* a month, so that the chief attraction of the brigade member is the honor still. When not engaged on brigade duty the men undertake any work open to them, such as assisting carpenters, doing chores about houses, and running messages. As religious festivals are frequent in Japan and a good deal of street decoration goes on at such times, the firemen are employed to do this. At funerals, too, men are always wanted to carry the banners and bouquets. On bargain day in certain department stores extra hands are required to take care of customers' shoes and umbrellas, which affords the firemen a chance of making an extra penny. When the frame of a new building is to be raised a number of extra hands are in demand; and firemen are very popular on such occasions as they can sing well and add zest to the occasion, which in Japan is a great ceremony. Nor do they fail to do their duty in respect to the *sake* that is

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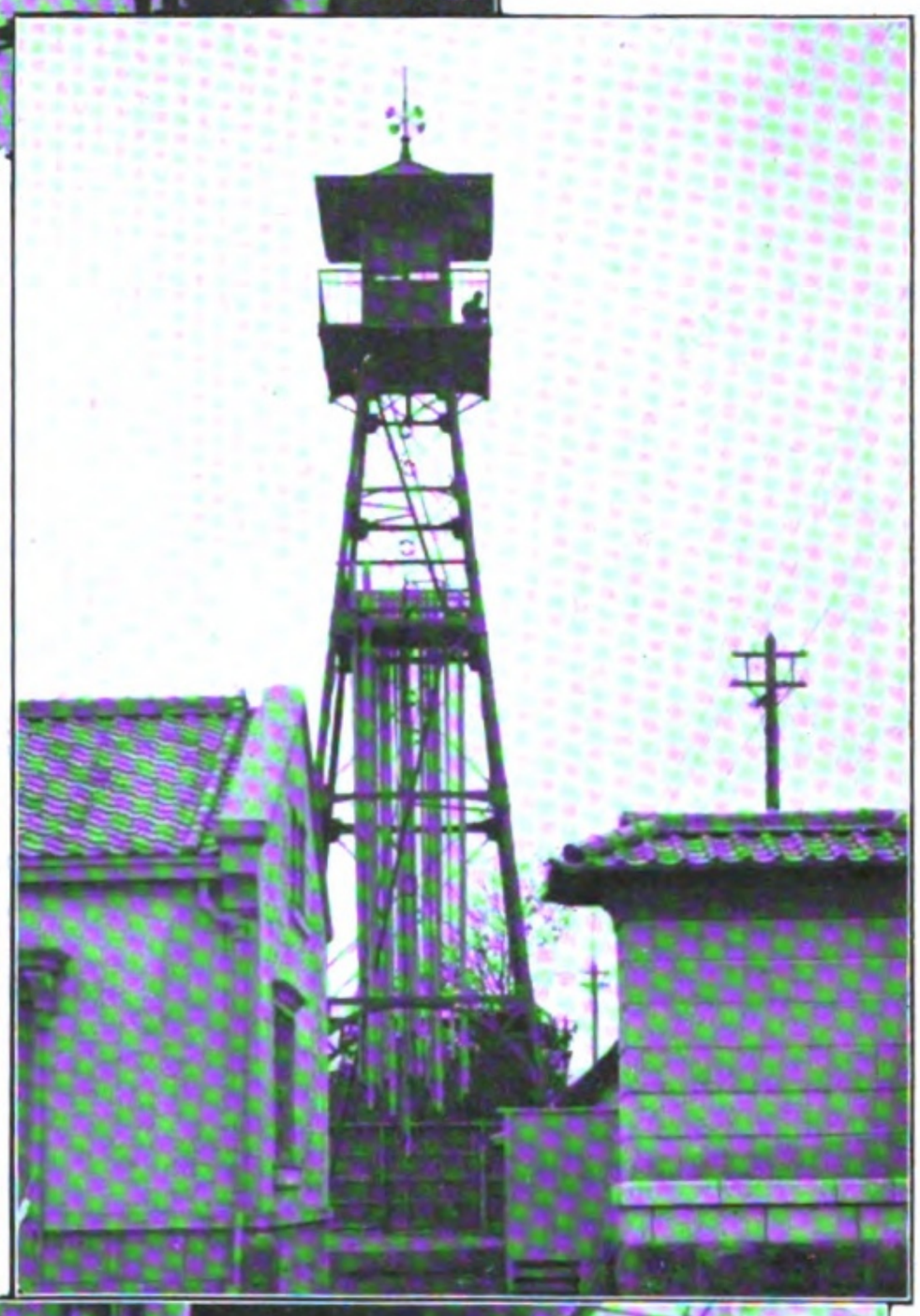

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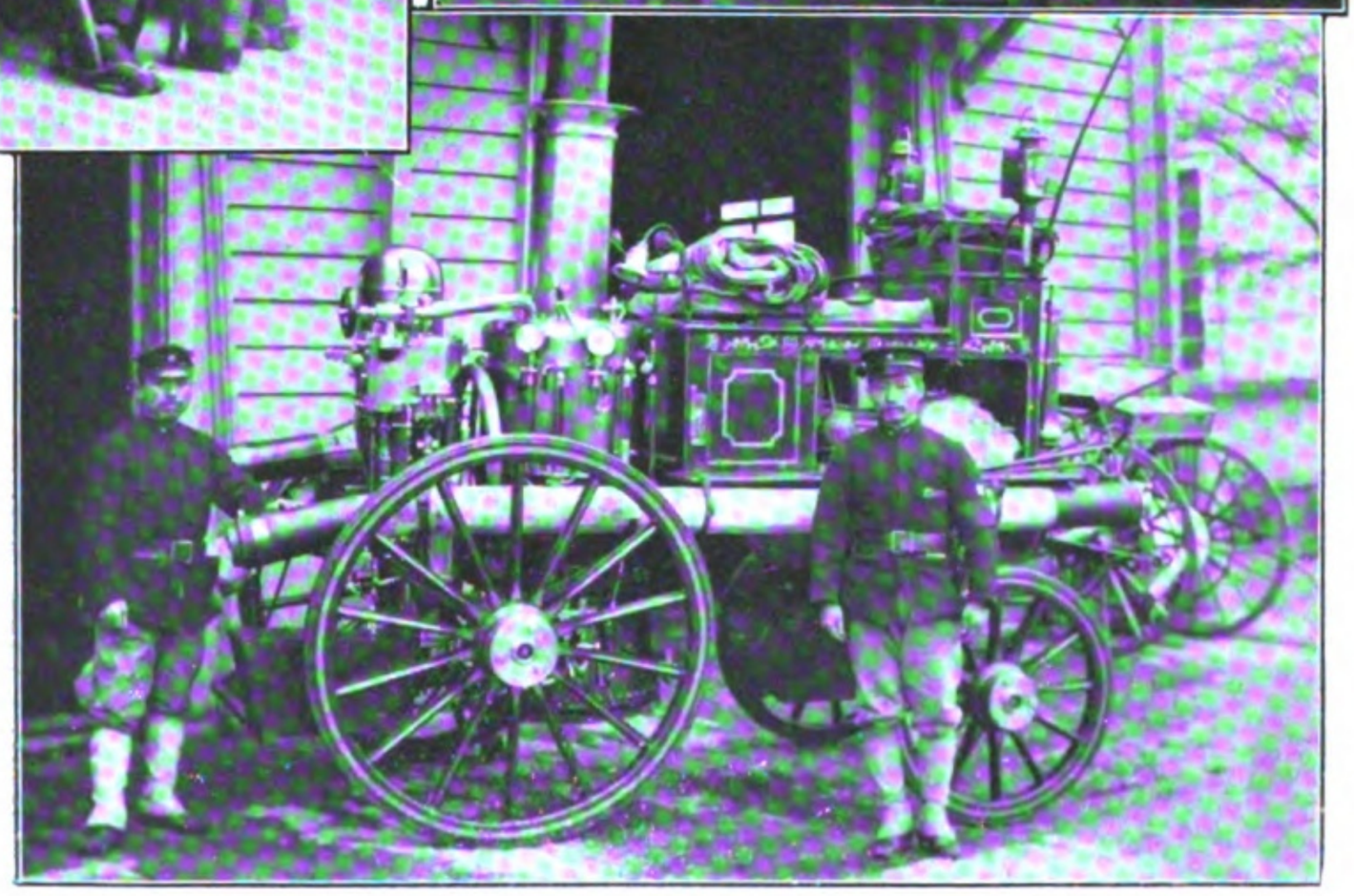

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1. FIREMEN'S DRILL
2. MATOI AND FIREMEN
3. A FIRE SIGNAL TOWER
4. MODERN FIRE ENGINE

Appareils des pompiers. *Ausrüstung der Feuerwehr.*

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EXAMPLES OF MATOI: WITH ESOTERIC SYMBOLISM. *Echantillons de 'matoi', avec des symboles ésoteriques. Verchiedene Arten von 'Matoi', mit altertümlicher Geheimschrift.*

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always passed around without stint at the close of the frame-raising ceremony.

In many Japanese cities it is the custom for watchmen to patrol the streets all night, clapping two pieces of wood sharply together, to announce to the sleeping citizens that all is well, and to frighten away robbers. Many foreigners regard the clapping as futile, since it can only serve to acquaint the thief with the whereabouts of the watchman. But the Japanese say it frightens thieves, as the watchman may be called on to bring the police in case of attack, and moreover, he keeps an eye out for fires. In this way many members of the fire brigade find employment when not engaged in their regular calling. Once every year there is a review of fire brigades held in Tokyo, usually at Hibiya Park, near the Central Police Office. This is a gala day with the metropolitan firemen. Here they assemble and entertain the multitude with exploits in ladder drill, acrobatic performances, and other exhibitions of agile physical movement necessary to an efficient fireman. The occasion is honored by the presence of the chief officials of the city; and at the end of the performance each brigade receives five *yen*, one hundred cuttlefish, and a keg of *sake*. With these the members go in for a big banquet in the evening and have a more than lively time. It is always fortunate if no fire breaks out on that evening, when most of the members are otherwise so congenially engaged.

Japanese buildings being usually but one storey high the firefighting apparatus is correspondingly small and toy-like compared with that used in European and American cities where so many skyscrapers now tower above the streets. One is always surprised to see a full grown man drive one of the tiny Tokyo fire-engines down the street, as the thing itself appears like something made for children. Even the horses are not much more than half the size and strength of those seen abroad. Since the introduction of modern methods of fire extinguishment conflagrations are naturally not so numerous as formerly, yet they are still far more frequent than they should be. This is due chiefly to carelessness in the handling of kerosene lamps. When fires were so plentiful in the days of candles, and when fire had to be preserved over night, as there were no such conveniences as matches, accidents were naturally still more common with the coming of petroleum. Filling a lamp with kerosene, while it is still burning, is quite a common folly of Japanese servants and poor people; and the number of accidents from this very preventable cause is in itself appalling. With the arrival of electricity oil lamps are fast disappearing in Tokyo, and fires should consequently be fewer; but one lamp is, of course, sufficient to kindle a whole city, if treated with folly or neglect. The establishment and remarkable growth of Japanese fire insurance companies has done something to make householders more careful, and now they lose less by a fire than in the days before fire insurance. Japanese insurance companies are on the whole a great benefit to their fireswept country, for they secure the less wealthy members of the population against the loss, in a moment, of the savings of a lifetime.

According to statistics taken by the Fire-Brigade Bureau of the Metropolitan Police Office 6,911 houses and institutions were completely ruined and 443 others partially destroyed in the city and suburbs during last year. The loss of the houses (except the furniture) is roughly put at 5,266,986 *yen*.

There are six fire-brigade stations and 40 branch offices in the city and suburbs.

There are 19 fire-towers and 85 ladder fire look-outs. The fire-alarm bells number 172 and steam pumps 11. Altogether there are 1,703 professional firemen in the metropolitan district.

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THE PROGRESS OF JAPAN'S FOREIGN TRADE

By M. NOMA

(EXPERT IN DEPARTMENT OF AGRICULTURE AND COMMERCE)

THE progress of Japan's foreign trade forms one of the most interesting records in the history of Commerce. When we consider the smallness of its beginnings and that it is a thing of wholly modern growth, its present enormous extension and development is nothing short of marvellous. The foreign trade of Japan may be said hardly to have existed at the beginning of the Meiji era. Considering our limited facilities of production, our backward cultu e and low standard of living then prevailing, a foreign trade to the value of 26,000,000 *yen* may seem to be something; yet it is as nothing compared with the nearly one thousand million mark Japan's foreign trade has attained to-day. Until the influence of foreign ideas set in seriously among us there was of course very little demand for foreign imports, and exports naturally showed a corresponding slackness. But the annual volume of both amounting to 26,000,000 *yen* at the beginning of the Meiji period began to increase gradually until in 1888 it amounted to 100,000,000 *yen*, an encouraging growth in 21 years. From this time the ratio of increase became more rapid, due in some measure to the China-Japan war; and so, by the year 1897 our foreign trade reached a total of 443,000,000 *yen*. Subsequently the disturbance in north China and then the Russo-Japanese war had a remarkably favourable influence on our foreign trade, and development was so rapid that last year the total of our exports and imports reached the unexpected sum of 961,000,000 *yen*. Thus our increase in a little over forty years has been about 37 hundred per cent; and to-day even *one* line of our exports, habutae silk, reaches a larger volume than the total of our foreign trade at the beginning of the Meiji era, namely over 30,000,000 *yen*.

A natural result of our noteworthy increase of trade has been a simultaneous development of shipping, in which progress has been extraordinarily rapid. Data on this subject is rather meagre, but taking the year 1900, when figures began to be authoritatively recorded, our annual port entries represented 6,630 foreign ships, with a total tonnage of 9,825,000; while the year 1911 shows the number of entries to have been 9,000 making a total tonnage of 20,005,000. This shows a twofold increase in about ten years. Of course this bears chiefly upon imports, but a study of our growth in exports will also show very encouraging results.

Of course, great as has been our tradal development, it is still small compared with the great commercial nations of the West. Taking the year 1910 for comparison, we have:

	Total annual trade in Yen
Great Britain	9,780,000,000
Germany	7,810,000,000
United States	6,780,000,000
France	4,920,000,000
Netherlands	4,830,000,000
Belgium	2,610,000,000
Russia	2,400,000,000
Austria-Hungary	2,140,000,000
British India	2,040,000,000
Italy	2,010,000,000
Japan	961,000,000

From the above it will be seen that Japan ranks only tenth or eleventh; but when population is considered, the rank is much lower. In the year under consideration the total foreign trade of the Netherlands exceeded 360 *yen per capita*

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in imports, and some 300 *yen per capita* for exports; while in Japan the *per capita* rate was only about 10 *yen* in the case of either exports or imports, which places us away down about 30th in the list of commercial nations. Such comparisons are not to discourage us, but simply to show how vast is the room still left for development. We are yet as nothing compared with what we should be and some day, we trust, will be.

In recent years the general trend of our foreign trade has been to show an excess of imports over exports. By most of our authorities this is regarded as an unfavourable feature, and the matter is at present seriously engaging our attention. But as the general tendency of trade both in exports and imports is toward extremely rapid increase, we are happily open to congratulation. It is only as we stop to compare our progress with the advancement of western countries that we are apt to stand in the shadow. But even in our excess of imports over exports there is a promising aspect, for while at first this excess was largely in manufactured articles, it is now for the most part of raw materials for our ever increasing factories and industries generally. This large increase of imported raw material must necessarily have a very beneficial effect upon our manufacturing interests, and in the end really have a favourable effect upon our exports, though as yet most of our manufactures go to supply the home demand. As soon as we get into a position to supply fully the domestic consumption, probably our exports will greatly increase.

A more detailed examination of the nature of our recent imports shows that the result must inevitably work out for the benefit of our national industries. One of our rapidly increasing demands at present is for wheat flour. A few years ago this was imported all ready for use. Of late the imports in this line have given way to large importations of wheat, so that the flour is now being made in our own mills. In 1901 our importation of flour amounted to 63,000,000 lbs.; in 1911 it was only 2,940,000 lbs. In 1901 our wheat imports reached the extent of 1,580,000 lbs., which in 1911 amounted to no less than 90,800,000 lbs., a tenfold increase. From this it is easy to infer to what extent our flour-milling industries have developed in the last ten years. The same thing obtains in regard to sugar. Up to 1885 the amount of raw sugar imported greatly exceeded that of refined. This was due to our inferior standard of living; for there was a greater demand for crude sugar. By 1892, however, there was a marked change; for at that time the volume of crude and refined sugar annually imported was about equal. But from thence onward the demand for the superior article greatly exceeded that for the cheaper sugar. Since 1902 the volume of raw sugar has again begun to increase enormously, not because of a reversion to lower standards of living, but on account of our increased facilities for sugar refining. Formerly we imported large quantities of refined sugar from Hongkong, Germany, and Russia; but now most of our imports are in Java raw sugar, which is refined in Japan. In 1911 out of a total importation of 131,000,000 lbs., 127,000,000 lbs. were from Java. Of course the phenomenal development of our sugar industry in Formosa has revolutionized the trade in Japan, and made us almost independent of the outside world. If this continues our sugar imports will diminish and Formosa will not only supply the home demand but engage in heavy exportation, a feature already begun. The same tendency is observable in the matter of cotton, one of our most important items of trade. In 1888 we imported 4,700,000 lbs. of cotton yarn, but by 1911 this had decreased to 550,000 lbs.; while raw cotton imports on the contrary increased from 24,000,000 lbs. in 1888 to 413,000,000 lbs. in 1911. The encouraging tendency of our trade and industry could be illustrated by many other similar instances, but the above will suffice to show that on the whole our increase of imports over exports is rather an encouraging than a discouraging feature,

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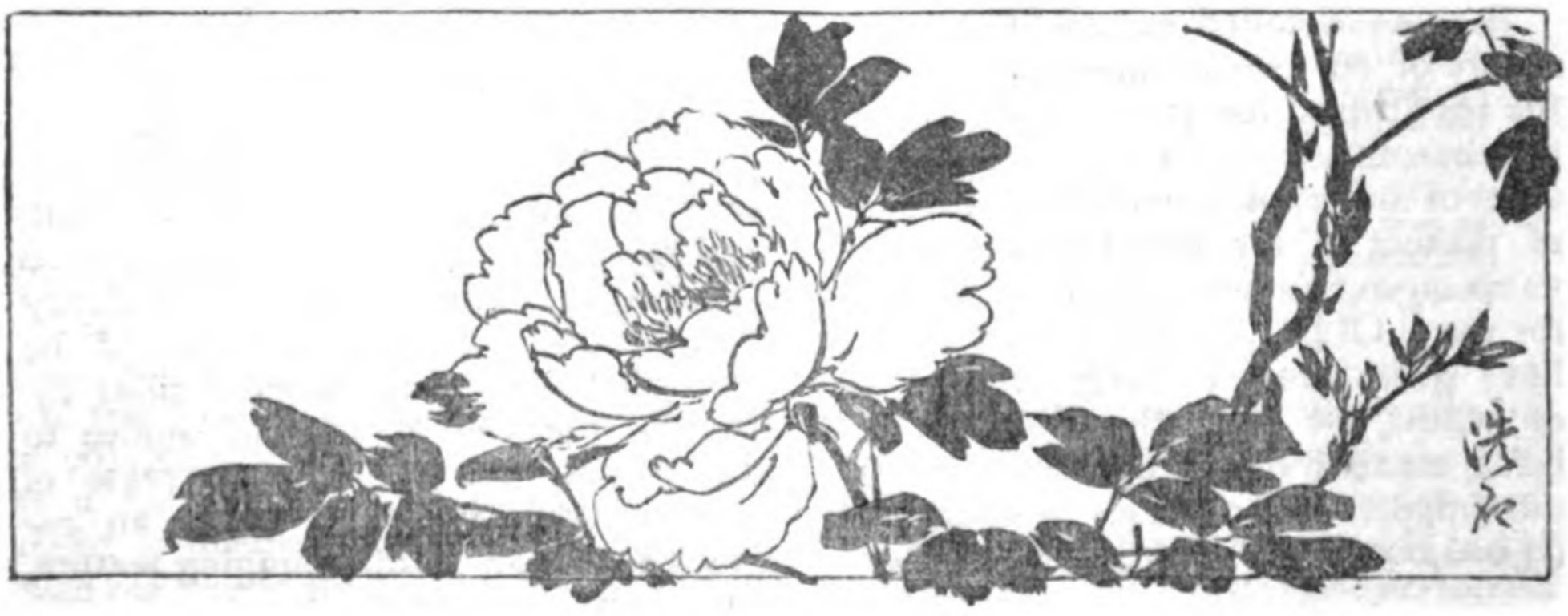
since the increase is for the most part due to an enlarged demand for raw materials to supply our factories. At present manufactured articles form by far the largest portion of our exports. The principal items in our export list are silk habutae, matches, cotton cloth, refined sugar; straw, chip and hemp braids; knitted cottons, earthenware, porcelain, handkerchiefs, mattings, buttons, toys, umbrellas, glassware, soap, beer, paper; clocks and watches; machinery and canned provisions. The destination of our imports is mostly to Asiatic countries, but the volume to Europe and America is increasing. Last year the total to Asiatic countries amounted to 177 million *yen*, while the total to America was 147 millions; so it is evident that the demand in America for Japanese goods is increasing; while the export to Europe was about 105 millions and to Australia 13 millions. The demand in Europe and America appears to be chiefly for goods specifically Japanese in kind and manufacture, such as silk, tea, mattings, handkerchiefs, porcelain, lacquer ware, fans, copper, wax, etc. Recently there has been an increasing call for braids, drawn work, and lace, due mostly to the cheapness of labour in this country and the excellent work Japanese now turn out in these lines. Our people are especially clever at handwork, and there is a big future in this department of trade, so small at present. Our exports to oriental countries consist largely of articles of every-day use; and, comparatively speaking, of a coarse or inferior material. The rapid political revolution in China is, however, creating a sudden demand for goods of superior quality, and we are trying to get ready to meet this.

There is no doubt that our new tariff schedule will have a wholesome effect upon our industry and trade generally. It works out on the principle of high duty on manufactured goods and low tariff on raw materials, for the protection of our nascent industries. The low rates on raw material will doubtless in time react favourably on the volume of our exports, which we are so anxious to increase to a point exceeding imports. Already the effect is becoming marked to a very favourable degree. For example, when the five per cent duty was taken off hides, the result was a great increase of imports in this material, and now we notice increased exports in leather goods. Manufactures and their export have also been greatly encouraged and facilitated by the new government regulation permitting raw materials to be stored in bond during manufacture, so that they may be sent out of the country after manufacture free of duty. It will be seen, therefore, that everything possible is being done by both government and manufacturer to hasten the day when the volume of our exports will exceed that of our imports to a satisfactory degree; and the vast increase recently seen in our volume of raw materials must be taken as an indication that the long looked-for day is coming.



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CURRENT JAPANESE THOUGHT

THE EDITOR

Our Readers

We take this opportunity of expressing the hope that our readers in various parts of the world, by the time this number of the Magazine reaches them, will have enjoyed a Merry Christmas and a Happy New Year. During the past twelve months the circulation of the Japan Magazine has slowly but steadily grown; and the management has been much encouraged by the fact that most of the new subscribers and those sending kind letters of appreciation, are persons of intelligence and distinction, whose opinions are of special value. It is interesting to note that our circulation is more extensive than intensive, reaching from Norway in the north to Australia in the south, and from Japan in the east to furthest Canada and the United States. In China, India, and the various ports, too, the Japan Magazine enjoys increasing appreciation; and this year we welcome among our subscribers a growing number of the members of the Japan Society of London. The Magazine also has an increasing number of readers among the Japanese, both at home and abroad.

The New Year

The present being a time of national mourning for Meiji Tenno, it was but fitting that the festive season in Japan should have been as subdued and unostentatious as possible; and accordingly the Empire experienced a quieter New Year than usual. At first it was thought that even the customary decorations and symbols of oldtime congratulation should be dispensed with, but the authorities, keenly sensible of the hardship this would cause to the thousands who depend upon furnishing the greening for the New Year, considerately disapproved of abstention from the usual house and street observances of the season; and so they have had the city rendered cheerful by the national *kadomatsu*, bamboo, and lobster, conveying to all mutual good wishes for the Empire and people of the Rising Sun. It is satisfactory to note that on the whole the year in Japan has been one of progress. Notwithstanding the profound national mourning in connection with the passing of the great Emperor, the nation has maintained its spirit of wonted fortitude, and faith in the future. Though clouds appear on the political horizon, the commercial and industrial development of the country shows no relaxation; while statesmen and leaders of thought show unbounded confidence in the nation's capacity for financial rehabilitation. Apart from commercial, industrial, and agricultural enterprise, the most conspicuous activity has naturally been noticeable in naval and military circles, which is to be taken merely as an echo of similar activity in the naval and military circles of the west. Nor has interest been less emphatic in the educational circles of Japanese life and thought, many of the leading thinkers and publicists betraying a certain degree of misgiving as to whether this department is keeping pace with the development of the country in other important respects. Happily Japan continues to enjoy increasing confidence among the leading Powers of the world; and though matters in China have given cause for some degree of apprehension, Japan's relations with her neighbours appear assured of tranquility for some time at least. Conspicuous progress has been made during the year in the development of Japan's colonial possessions. The now famous Conspiracy

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trial in Korea has given rise to a considerable measure of adverse criticism of the administration of justice in the peninsula, but those who know Japan, are convinced that if a miscarriage of justice is proved, the authorities will be no less strict in bringing their own subordinates to account, than they would be in the case of the humblest offender amongst their subjects. As one surveys the past year it may be said that on the whole Japan rises as fully and expectantly to the standard and spirit of world-progress as any other nation of the great world-family.

The Imperial Cabinet

The crisis mentioned in our last issue as impending in the Imperial Cabinet over the increase of Army divisions in Korea, has, as was anticipated, reached a climax in the resignation of the Minister of War, General Baron Uyehara; and as the Prime Minister has not been able to find another representative of the Army willing to take up what the War Minister abandoned, the whole Cabinet was obliged to resign. At the time of writing it is impossible to forecast the tenor of the new ministry, but it is safe to say that the difficulty may be trusted to adjust itself for the best interests of the Empire. Needless to say the situation in China calls for a measure of military precaution which the people of Japan as a whole do not quite appreciate; and this has given rise to the deadlock between the Army on the one hand, and the Minister of Finance on the other.

Japan and the American Election

So important an event as the Presidential Election in the United States naturally aroused no small degree of interest in Japan; and it is not without some significance that the return of the Democrats has been welcome throughout the Empire with every mark of satisfaction. If public opinion can be accurately estimated from the vernacular press, then the people o Japan are anticipating favourable changes from the coming new régime. Nor is there any attempt to conceal the conviction that a Democratic government may be expected to strengthen friendly relations with Japan even to a greater extent than the Republicans did. In Japanese commercial circles there are hopes of amendments to the American tariff schedule sufficient to affect favourably Japanese exports to the United States. The old story of Democratic aversion to American control of the Philippines is again revived in Japan, and hopes are expressed in the direction of independence for the islands. This only indicates, however, that there are some things about the American people that are not yet fully understood in Japan. But one cannot witness the faith of Japan in the outcome of the elections without feeling satisfied that relations between the two countries will be maintained on the same basis of unbroken confidence and amity as heretofore.

Dr. Hamilton W. Mabie

The Committee of the Carnegie Peace Foundation having selected Dr. Hamilton Wright Mabie as exchange lecturer to Japan, the distinguished literateur arrived in Tokyo in December, and will deliver a course of lectures on American Ideals just as Dr. Nitobe did in American universities, on Japanese civilization, last year. Dr. Mabie, with Mrs. Mabie and daughter, is staying at the Imperial Hotel. Upon their arrival in Japan they were welcomed by many distinguished citizens of the country, and have been extended a very cordial reception by all classes of the Japanese. It is confidently anticipated that this further opportunity for acquiring greater knowledge of American ideals will tend to strengthen still more the old bonds of friendship that have held America and Japan in close communion during their more than half a century of unbroken intercourse. Now that the world is coming to understand that the secret of international peace and good-will is mutual acquaintance, there is hope for the progross of universal brotherhood.

Reminiscences of Meiji Tenno

The veteran Count Hijikata, now 79 years old, was one of the most

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intimate associates of the life and career of the late Emperor; and recently in an address before the students of the Second High School, the venerable statesman related some very interesting incidents of his experience as Minister of the Imperial Household. Many of the stories he related to the large audience that assembled to hear him on this occasion, have already appeared in one or other of the Tokyo newspapers, but two small incidents to which he referred were new. One of these had reference to the drives which the Count often took with his Majesty the Emperor Meiji. It is not etiquette in Japan for any subject, however high his rank, on such occasions as these, to open his lips except in reply to a question put to him. On no account is he at liberty to ask a question or make a casual remark of any kind. The late Emperor was not in the habit of conversing on these occasions. So the ride was usually taken in silence. But the unfortunate thing was that when driving, Count Hijikata constantly suffered from great drowsiness; and since he felt that to be found sleeping by the side of the Emperor would be a terrible disgrace, he had to resort to the practice of pinching his thighs to keep himself awake; and this was carried to such an extent that he often arrived home black and blue as a result of his use of this painful remedy for sleepiness.

Another of his anecdotes described the fearful consternation caused in the Court by the attempt on the life of the Tsarewitch in 1891. The elder statesmen were of opinion that unless some extraordinary measures were adopted, an outrage of that kind would certainly lead to war. They therefore advised his Majesty the Emperor to go on board the Russian man-of-war to which the Crown Prince had been conveyed after the unfortunate incident had occurred, and to personally apologize for the lawless act that had been committed. This his Majesty carried out; but while the Emperor was on the vessel, the Genrō and all Japan's leading statesmen were in a most terrible state of anxiety for the Emperor's safety, as it was said, with such a grievance to redress, there was no knowing whether the Russians would not carry the Emperor off to Europe as a punishment for the offence committed against a Royal Personage. It was the sacredness of the Emperor's person in this country, said Count Hijikata, that led our statesmen to come to the conclusion that the Russians might feel justified in carrying off the ruler of the country in which their Crown Prince had been so barbarously attacked. "When the boat which conveyed the Emperor back to the shore was seen leaving the Russian man-of-war, our joy at receiving back our Emperor knew no bounds," observed the aged Count.

Buddhist Tendencies in Japan

In a recent number of the *Shin Bukkyo*, the organ of the New Buddhists, there is a very outspoken article by the noted Japanese scholar, Dr. Enryo Inouye, on the present and future prospects of the Buddhist religion in Japan, in which he takes occasion to say that the persistent pessimistic tendency of present day Buddhism greatly retards its progress among the Japanese, and suggests that if the Mahayana instead of the Hinayana sects had charge of the field, the prospects would be much brighter. Dr. Inouye is much impressed by the fact that during the brilliant era just closed, while almost everything in Japan showed rapid and enduring progress, Buddhism, which had so powerful and beneficent an effect on old Japan, sank only into lower degeneracy, a condition that no Japanese can afford to regard with indifference. He suggest that there is room for meditation in that fact that while the nation made such marvellous progress in scientific knowledge and material advancement during the past half century, it made little or no progress in morals and religion. At present, he says, Japanese education affects only the intellectual faculties of the nation. There is a great and crying opportunity for religion, but no religion has attempted to fill the breach, least of all Buddhism, the ancient faith of the country. Dr. Inouye is ready to admit

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a strong antipathy to Buddhism among a large number of the more thinking people of Japan, especially among the *samurai* class. It is thought that the evil days upon which Buddhism has fallen, are due in some measure to its loss of patronage by the Government, as nothing succeeds well in Japan if it does not receive official recognition. The danger is admitted, however, that if a religion cannot reform and rejuvenate itself from within, without government assistance, it cannot reform at all, and is dead. In a world full of hope and altruistic anticipation a pessimistic religion must fail utterly. Dr. Inouye, however, appears to have some hope that if the more optimistic forms of Buddhism, such as the Mahayana were taught in Japan, they would have some prospect of meeting the spiritual requirements of the nation.

The Nippon Yusen Kaisha

At the 27th half-yearly meeting of the shareholders of the greatest of Japan's shipping companies a very favourable report was presented showing the enormous business now carried on by the 79 vessels of the Nippon Yusen Kaisha, which, during the short period, had carried 2,929,000 tons of freight and 127,000 passengers, with a profit of 2,803,967 *yen*. Special stress was laid on a marked increase of passengers on account of the good reputation enjoyed by the Company's ships, while there was some falling off in trade with Europe on account of strikes and industrial unrest in Great Britain. A considerable increase in flour imports from America, influenced by the high cost of rice in Japan, did something to supply cargo for returning ships from the United States. There is also an increase of passengers between Japan and Australia, while trade remains about the same. The Calcutta line, which has excited so much criticism among western shipping companies, has led to a considerable increase of trade between Japan and India. Owing to competition a good deal of the freight business between Japan and India had to be carried on at a loss, but the Company was determined to carry out the object for which the line was opened, in spite of all opposition and discouragement; and for this purpose the number of vessels on this line had been increased. The increasing activities of the Nippon Yusen Kaisha demand an annual addition to the number of ships, and for this purpose some 1,300,000 *yen* was for the present set apart by the directors.

Apprehension over Japan's Industrial Advancement

It is remarkable that the rapid industrial development marking the recent progress of Japan should appear to be exciting so great a degree of apprehension in the manufacturing circles of the West. The masters, it would seem, are now becoming suspicious of the attainments of their pupil, and fear that Japan will not only surpass but supersede them in the world of cheap and durable productions. It is reported by Japanese returning from abroad that when they are admitted to foreign factories for inspection, they are denied entrance to the most interesting and important sections of the works, thus rendering their visits to Europe and America somewhat futile. American manufacturers, and those of Europe in particular, appear afraid that the Japanese have come to learn something, which, of course, is undisguisedly true; but why should it

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be a crime to seek knowledge, and especially knowledge of the best means to meet the world's demand. Europe is willing to teach Japan war, but not peace; the arts of destruction but not the arts of construction. This selfish attitude toward method and invention does not seem quite in accord with the spirit of western civilization, to many Japanese. The great inventors of the world have freely bestowed their benefactions upon mankind, and Japan is enjoying the use of them in common with other nations; but some manufacturers doubtless lack the spirit of those whose inventions have enabled them to succeed, and fear even the nascent industrial enterprise of Japan. Is there similar apprehension of masters of industry from other countries, as there is in relation to those from Japan? If not, why not? If it be proper for western nations to imitate and copy from each other, why not for Japan also? Now that the trademark difficulty is finally adjusted there can be no fear of illegitimate imitation or stealing of secrets. In one sense the spirit of distrust among western manufacturers may lead to greater expedition in Japanese industry; for it seems to be the conviction of many Japanese manufacturers now that the best way is to engage foreign experts who will bring with them the latest methods and means of manufacture into the Japanese factories. The suggestion is one that may well be commended, not only in manufactures, but in all departments of national thought and progress.

The Imperial Navy

The Imperial Naval Review, and the launching of the fine battleship-cruiser, *Hiyei*, during the month of November, again draw attention to the steady strengthening of Japan's naval forces and the magnificent progress the country is making in warship construction. The imposing array of 113 well equipped modern warships assembled off Yokohama and reviewed by His Majesty the Emperor in person, leaves no doubt in the public mind that the nation for years to come is safe from outside attack; for there can be little temptation on the part of any enemy either to offend or encounter such a fleet as Japan now commands; while every year sees one or two more impregnable units added to a force already strong. The manoeuvering of the submarines, an airship and a hydro-aeroplane during the naval review indicates that Japan is leaving no detail of the most modern fighting equipment unnoticed; while the lines and tonnage of the latest addition to the fleet show an advance on anything that the world's navy yards have as yet turned out. The *Hiyei* is the largest ship yet constructed in Japan and one of the greatest warships ever launched. Her long, clean lines, running a length of more than 700 feet, tapering slowly to a narrow bow, shaped like a Japanese *sampan*, for speed, represent a model unknown to the architects of western countries. In fact it is doubtful whether a western architect could produce such a model. The lines of the Japanese *hashike*, or small boat, are subtile in the extreme, and afford the least possible resistance to water. With such lines, and a swan-necked bow, the monster, as she lay on the stocks awaiting the word to take the water, presented an imposing appearance; and when at a word she glided gently and gracefully into her native element and rested majestically on its bosom, the cheers of the

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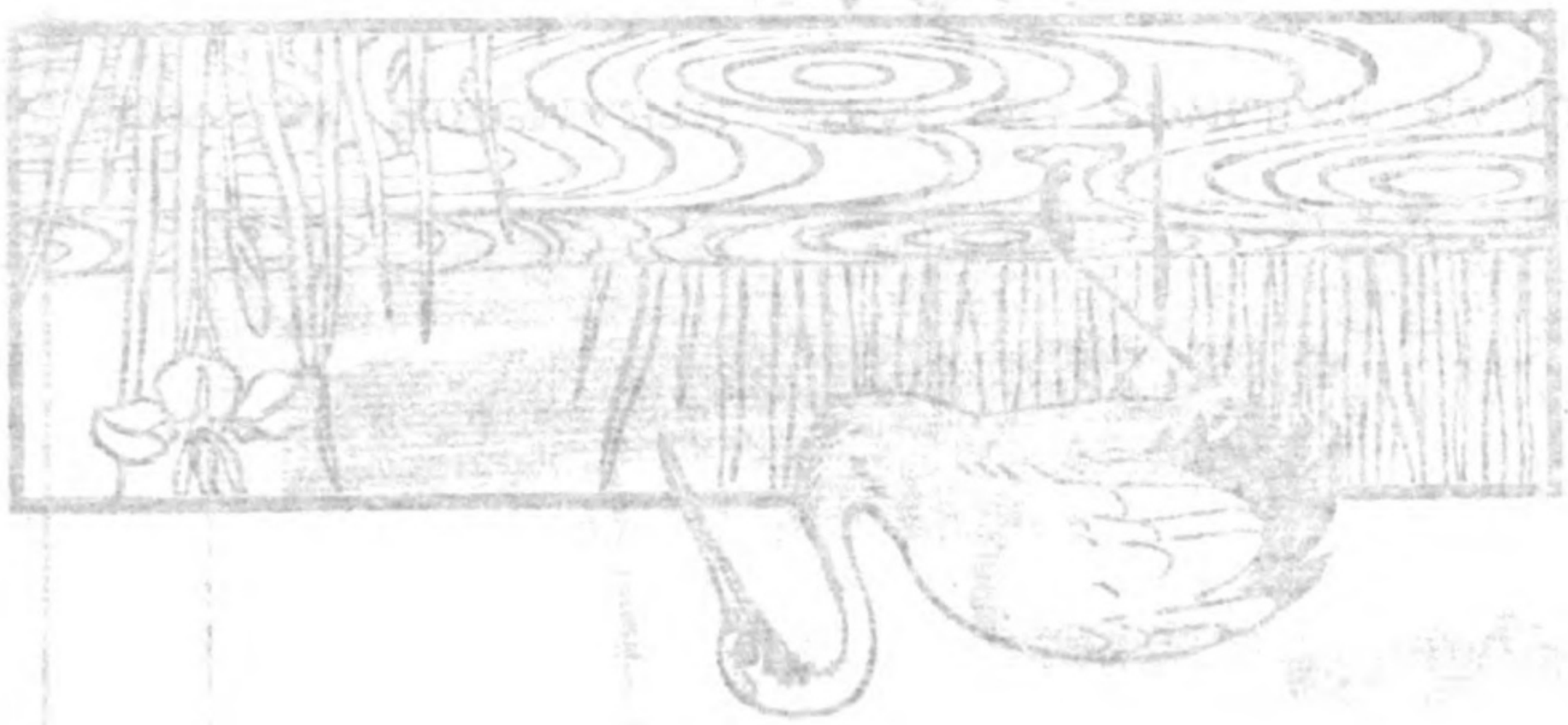
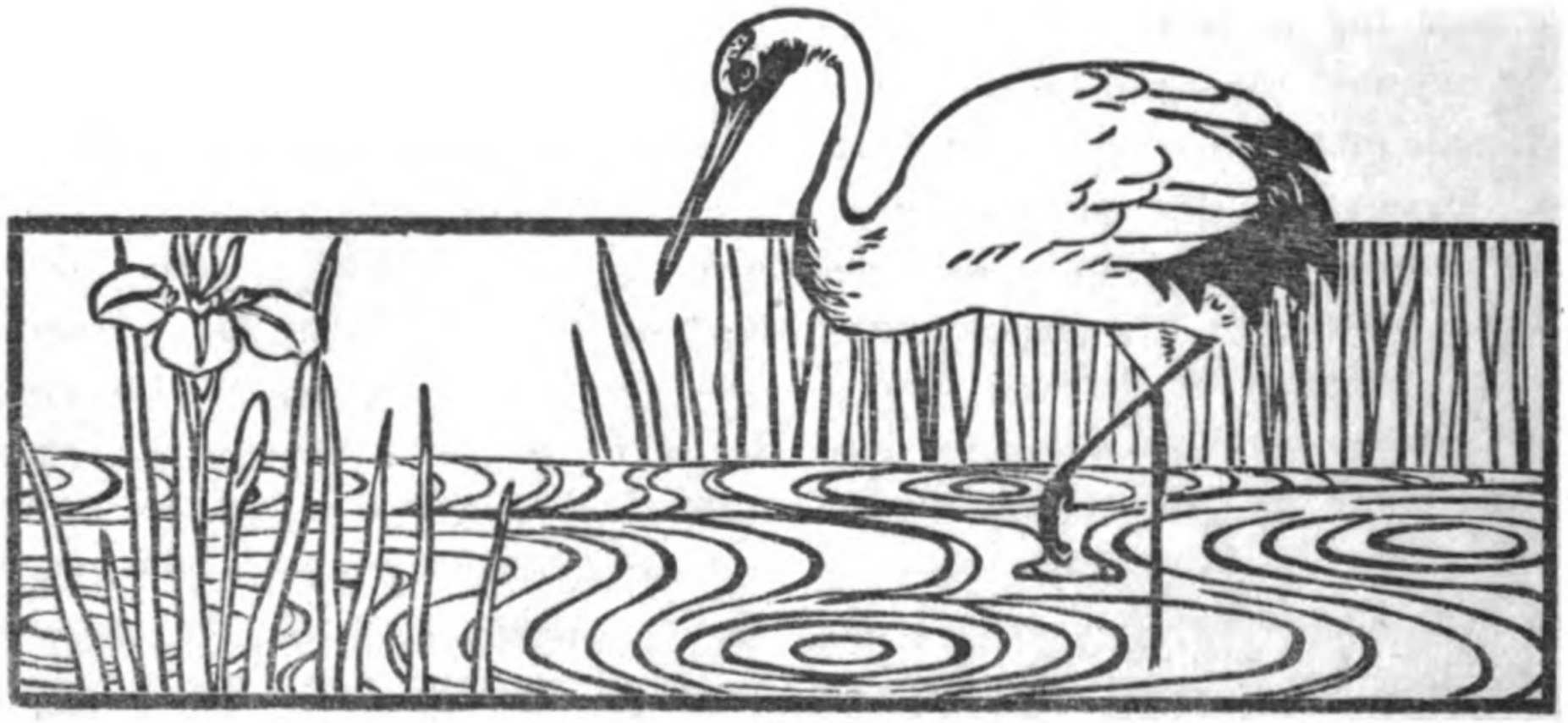


more than 60,000 spectators signified that Japan is a nation with whom the navy is extremely popular. Of course this unusual revelation of naval power has given rise to a few suggestions for disarmament and less expenditure on the navy; but the nation is almost unanimous in the conviction that so long as all the great powers of the West are bent upon naval expansion and efficient armamental protection, it would be the height of folly for Japan to remain in the rear. Japan at heart is probably the least warlike nation of the modern world; for, as Mr. Takegoshi says in his admirable article in this number of the JAPAN MAGAZINE, Japan of all nations knows best what war means, having tasted its bitterness to the full, therefore hates war more than any thing save dishonor or annihilation. But so long as well armed nations surround Japan, brandishing their weapons and poking their noses constantly into oriental affairs, Japan strongly feels the advisability of being likewise armed, to retard if not prevent the dogs of war. The West has assumed the role of teacher to Japan for the last fifty years. Let the West now teach Japan that disarmament is possible and war unnecessary! We venture the prophecy that should the West assume this newer and higher rôle, Japan will prove their aptest pupil. But it is not possible for Japan, nor does she intend to venture upon anything so futile, as to try to enforce her ideas upon the well-armed nations of the West.



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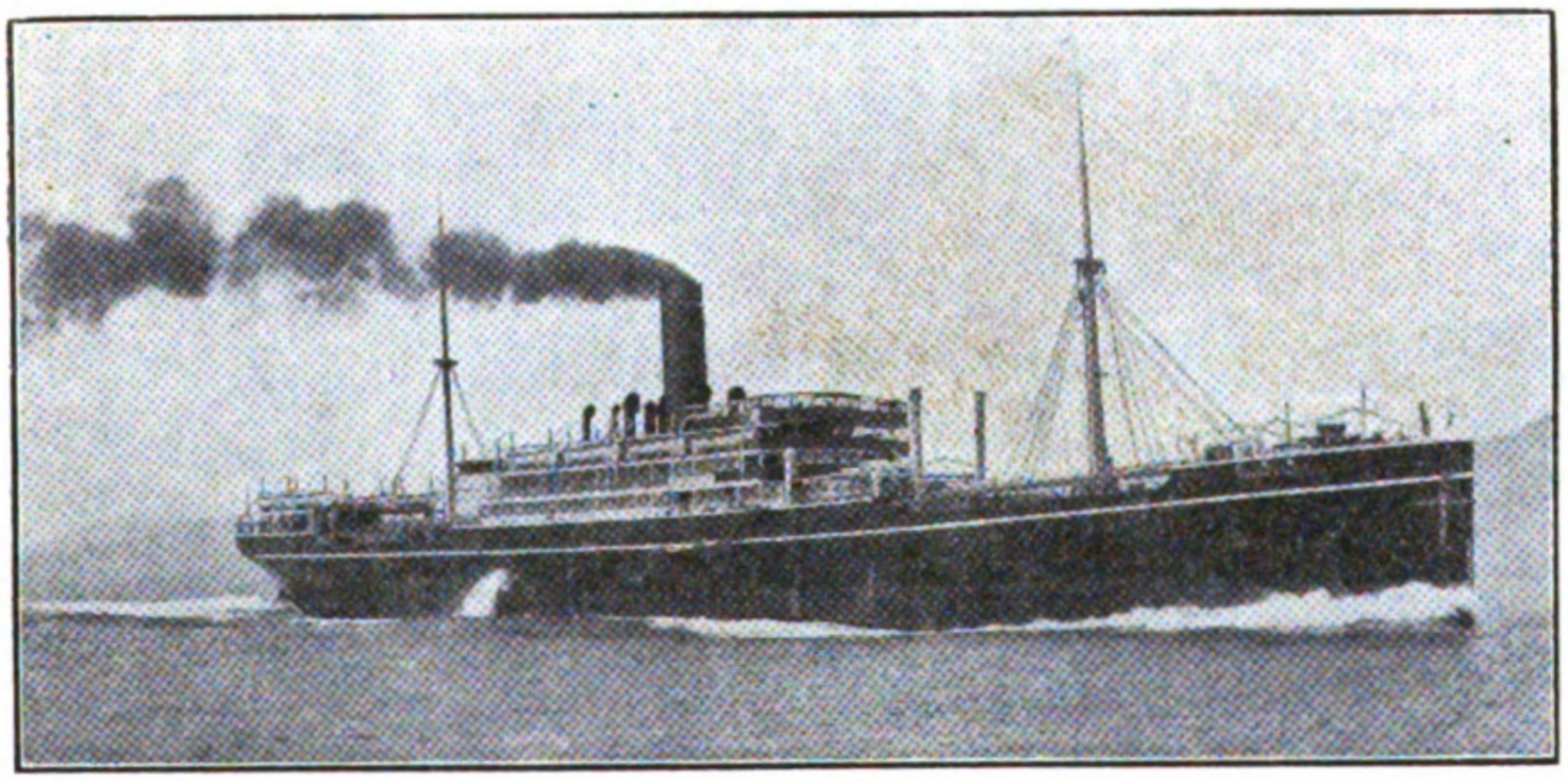

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